A

DISCOURSE

CONCERNING THE

PLAGUE

AND

PESTILENTIAL FEVERS.

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PLAINLY PROVING,

That the *general* productive Cauſes of all PLAGUES *of Peſtilence*, are from ſome FAULT in the AIR: or from *ill* and *unwholeſome* DIET: And that the AIR is the *principal* Cauſe of SPREADING the INFECTION; and the great Danger this Nation is in of producing an ARTIFICIAL FAMINE; with ſome HINTS for PREVENTION and CURE.

If a SCARCITY of BREAD-CORN, whether *real* or ARTIFICIAL be the Occaſion of *ill* and *unwholeſome* DIET; tho' it may at preſent more *immediately* affect the POOR only, yet if not timely prevented, its EVIL EFFECTS may ſoon reach the moſt oppulent; for the PLAGUE of PESTILENCE may be much ſooner produced in this Nation, by an ARTIFICIAL FAMINE, than by any INFECTION of the PLAGUE ITSELF from FOREIGN Parts.

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The PREFACE.

THE preſent moſt *notorious artificial Scarcity* of *Bread-Corn* in our Nation, is indeed, a moſt alarming Circumſtance, and which calls for the utmoſt Care and Circumſpection; and demands our *beſt* Endeavours ſpeedily and effectually to put a Stop to the moſt cruel and barbarous Combination, of the *various* Kinds of *Engroſſers* in this Nation; for 'tis *univerſally* known, that we have *Bread-Corn* more than enough in our Nation for the full Supply of all the People: And as our *Parliament* is now aſſembled, and have appointed a Number of worthy Members as a Committee, to take this Matter under their moſt ſerious Conſideration, we are not without Hopes of ſeeing the *Grievances* redreſſed; and if our Laws *already* in Being cannot *effectually* remove the *Grievances* the poorer Sort of People ſo miſerably labour under; we truſt, that a *new* and *effectual* one will forthwith be made to preſerve this Nation from an *artificial Famine*: And *ſuch* effectual Law we preſume may be made, as ſhall reſtrain the moſt *unſufferable Liberties*, theſe *mercileſs Engroſſers* have taken, without an *Infringment* of any *real* and *equitable Property*.

It is an Obſervation I know among *Phyſicians*, that the moſt *deſperate Diſeaſe* calls for a *deſperate Remedy*: And indeed, we have known in ſome Inſtances, where the Patients,, in the moſt *deſperate* Diſeaſes, have been happily recovered by the

due

due adminiſtring a Remedy of more than *ordinary Violence*; but in the *Body Politic* the Caſe may differ, in regard to the great *Difficulty* of *forming* and *duly* adminiſtring a very *powerful Remedy*, in order to make the *Experiment* in the *complicated* Diſorder of our *Body Politic*: Nevertheleſs, as the *Preſervation* of *Myriads* of our *innocent* Fellow-Creatures is ſo nearly concerned, it may even become *neceſſary* to make the *Trial*, if other Methods fail; for ſome *effectual Remedy* muſt ſpeedily be found, and *duly* adminiſtred, tho' it be more than *ordinary violent* in its *Operation*, for the delivering Multitudes of our *innocent* Brethren from the *Jaws of Death*; who muſt otherwiſe inevitably periſh, if the *mercileſs Iniquity* of with-holding *Bread* from the *Poor* be ſuffered to continue to the producing a *Famine* in our Land; and which in the End may reaſonably be expected to *bring down* GOD's *Wrath* upon this Nation in a real *Plague of Peſtilence*.

I cannot but hope, that we have Laws already in Being, ſufficient to put an End to the *great Evil* every where lamented; I mean our preſent *artificial Scarcity* of *Bread-Corn*: And I truſt our *worthy Senators* will exert their utmoſt Care to put thoſe Laws in *proper Execution*; the Want of which *Particular*, we fear, has but too often unhappily given *Riſe* and *Continuance*, to very great *Diſorders* in this Nation.

No Nation upon Earth I believe in the *general*, has more *excellent*, *equitable*, and *ſalutary* Laws than ours, both *religious* and *civil*; while at the ſame Time; through the great Neglect of a *due* and *proper Execution* of thoſe excellent Laws, we ſeem to live in a Manner as a *lawleſs People*, and

ſupinely

ſupinely permit the *Crafty* to take us in their Nets: A melancholly Infatuation indeed if *theſe Things* be really ſo! That while we have in our own Hands the *beſt* Means for the *Preſervation* of both *Soul* and *Body*, we ſhould ſo *inconſiderately neglect* and *abuſe* the *proper* Uſe of the excellent Means we poſſeſs!

Now, if this be our real Caſe at preſent in any Degree, we *truſt* and *believe*, that our *Superiors* will ſeriouſly conſider the *preſent* moſt *lamentable* State of Things, and if the *Foundations*, — The *excellent* and *ſalutary* LAWS of our Land, *be out of Courſe*; they will not fail to exert themſelves to the utmoſt for our *Preſervation*, and utterly deſtroy all *wicked Combinations* againſt the *innocent Poor* and the *public Good*; and thereby prevent the *threatning Evils* which may befal our *Land* from the *artificial Scarcity* of *Bread-Corn*; for by forcing the *Poor* into an *ill* and *unwholeſome Diet*, we may bring on a *Famine* which may *reaſonably* be expected to end in the *Plague* of *Peſtilence*, to the *unſpeakable Miſeries* of all *Degrees of People*, in this our already, moſt *unjuſtly*, *ſuffering* Nation.

As the *Plague of Peſtilence* is a *Fever* really produced from ſome *Fault* in the *Air*, or from *ill* and *unwholeſome Diet*; in order therefore truly to prevent the *Plague* and its *ſpreading*, we muſt overcome one of thoſe *two Cauſes:* And this we learn from the *Accounts* of *Plagues* and *peſtilent Fevers*, which we have carefully collected from the moſt *authentic Records* of able and learned *Phyſicians*, who *frequently* practiſed in the Times of the moſt *raging Plagues* of *Peſtilence:* 'Tis only from *repeated Facts* and *careful Obſervation*, that we muſt

expect

expect to be *truly* informed concerning the *Propagation* and *ſpreading* of the *Fever*, called the *Plague*; and not from *Hypotheſies* and *Speculations*, for the *finding out* the *proper* Means of *Prevention* and *Cure*: And the *rational Hints* and *Direction* we have given for *Prevention* and *Cure*, are *chiefly* collected from the *Obſervations* and *Experiences* recorded in the *beſt Authors* who have wrote concering *the Plague*.

By the Method we have taken in our *Diſcourſe* concerning the *Plague*, we are alſo inſtructed how to make the beſt Uſe of the *Experience* of others, for our own Safety and Benefit; and we doubt not, that every *duly* qualified *Phyſician*, by carefully conſulting the Methods of *Prevention* and *Cure* in thoſe *excellent Records*, and diligently comparing the *Caſes* therein related, together with the Things which proved *beneficial* or *hurtful* in the ſeral *Plagues*, may be fully furniſhed with Methods of *Prevention* and *Cure*, ſufficient to direct his *Practice* with *Succeſs* in all Times of *Peſtilence*, tho' he may never before have ſeen any one ſick of the *Plague*: So great an Advantage may the *ſkilful Phyſician* make of the *Obſervations* and *Experiences* of others, when *judicially* and *faithfully* recorded.

Now, as the *Plague of Peſtilence*, that *terrible* Diſeaſe, may be the *Product* of every Country, ſo it may be our great Unhappineſs to be viſited by that *Calamity*: And when we conſider our *manifold* Offences, and our *uncharitable* Permiſſion of an *artificial Scarcity* of Bread-Corn, which may ſoon be the Cauſe of *Famine* amongſt the Poor, by the ſuffering the avaricious great Iniquity

of

of cruel Engroſſers to ſubſiſt, not only of *Bread-Corn*, but of every Kind *of Food*; ſo that *wholeſome Diet* ſeems in a manner already out of the Reach of the induſtrious poor Families of this Nation: And when we conſider, that our late unkindly Summer Seaſons have been very deſtruſtive to all Sort of Garden Stuff; and the *late* great Sufferings from ſome *Fault* in the *Air*, producing ſuch a violent *peſtilential Fever* among our *horned* Cattle, and which in ſome Degree ſtill ſubſiſts in this Nation; and which with the artificial Contrivance of Engroſſers has greatly raiſed the Price of Fleſh Meat: It has alſo been obſerved, that our *late* Summer Seaſons have greatly abounded with Flies and Inſects of various Kinds, and that our *reſerved* Rain Water ſuddenly putrified; and when we reflect on the moſt unaccountable *Diſorders* in the *Air* and *Waters*, the *ſurpriſing* and almoſt *univerſal Motions* either in the *Air* or *Earth*, the grievous and moſt *univerſal* War, and *Rumors* of War among all Nations; the threatning *Marks* of *Malignity* we meet with in the *Diſeaſes* of the *Body*; and the ſtill much greater in the *wicked Engroſſers* of all *Proviſions*, together with the *unwholeſome* Mixtures permitted to be mingled with our *Daily Bread*; 'tis highly probable the *End* may be the *Plague* of *Peſtilence*.

Now, who ever will *duly* conſider, and lay to Heart all theſe *real* Sufferings, and moſt *ſurpriſing* Appearances, can by no means eſteem it a *fanciful*, but rather look on theſe Calamities as a *real* and moſt *direful Preſage* of *ſtill* greater Miſeries to come; unleſs we *ſpeedily* and moſt *ſeriouſly* bethink ourſelves, and *ſincerely* repent of all *our Miſdoings*,

and

and *truly* amend our *Ways:* And from this truly diſaſtrous State of Things, 'tis highly reaſonable to expect, that we ſhould not only be rouſed from our *ſupine Indolence* and *Inattention* by the *loud Calls* of ſo many *innocent, ſuffering, poor Families*; but alſo from our other *various* and great Calamities, be *effectually* ſtirred up, to the taking all *proper* Meaſures for the *future* true Welfare both of our *Souls* and *Bodies*; leaſt by a *Continuance* in our abounding *Follies* and great *Offences*, and an utter *Inattention* to theſe *repeated Calls*, the moſt *fatal* of *Infatuations* ſhould ſoon befal us, to the making us the *proper* Objects of *divine Vengeance:* By *having Eyes that ſee not, and Ears that hear not*, and the ſuffering of our *Hearts* to become *harder* than the very *Mill Stones*; by thus grinding the *Families* of *induſtrious* Poor. And indeed the *preſent* great *Peſtilence* of all Kinds of Immorality, Iniquity, Cruelty, and *entire* Neglect of *univerſal Benevolence*; together with the moſt ſcornful Abuſe and Neglect of all *Chriſtian* Duties, is ſo *raging* amongſt us, that we cannot but greatly fear ſome *extreme Severity* of GOD's Judgments will ſoon befal this our unhappy Nation; unleſs the *Inhabitants thereof* do forthwith *ſincerely* repent, and thoroughly *amend* all their *Miſdoings*; And this is the only *reaſonable Hope* we have left, whereby the *Anger* of the LORD *may be turned away from us.*

ERRATA.

Page 39. line 1. after has, read *not*. P. 41, l. 28. after *Air*, r. and *ill Diet*. P. 79. l. 22. after *Air*, r. or *ill Diet*. l. 23. after Marks of, r. a FAMINE, or, l. 30. after *infected* by, r. *ill Diet*, or p. 78. l. 13. after permit r. an *artificial Famine*, or

A DIS-

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AS *Contagion* and *Infection*, which bear very different Senſes, have bəen by the *Moderns* taken for *ſynonimous* Words; and as the *Plague* is generally agreed to be *infectious*, and ſome think it *contagious*; we ſhall ſhew what is meant by the *Infection of the Plague*, and at the ſame Time prove from Facts, that the *Plague is not a contagious Diſeaſe*,

HIPPOCRATES treating of the *Geneſis* of Fevers, *Lib. de Flat. p.* 297. *Foeſ.* ſays: *There are two Kinds of Fevers*, (which are proper to be mentioned on this Occaſion) *One that is common to every Perſon, and is called the* PLAGUE; *but the other only happens on Account of the ill Diet of a Perſon.*

HIPPO-

HIPPOCRATES obſerves alſo in his *Epidemics, the Conſtitution of the Air which preceded Fevers and the Plague, to be great* Heats *attended with much* Rain and ſoutherly Winds: And Experience confirms, that this is not the *only Conſtitution* that breeds the *Plague*; for *hard froſty Weather*, and *hot* and *dry Weather*, are alſo *Conſtitutions* that *precede Plagues.*

Now, though this Obſervation of *Hippocrates* gives a *Conſtitution* of *Air*, that *breeds* the *Plague:* Yet, it concerns not the *propagating* it by *Contagion.* Here we ſee, that the *Plague* is a *Fever*; and may underſtand, that it is conſequently the *Native* of *every Country*, and that it *proceeds* from *different* and *oppoſite Cauſes.*

HIPPOCRATES, and all other Phyſicians, believed a *Pollution* or *Infection* to be in *every Diſeaſe. Diſeaſes*, ſays *Hippocrates*, Lib. de Affect. flat. p. 275. ſeldom have any other *Cauſe*, beſides the *Air:* And therefore, when the *Air* is in a *greater* or *leſs Quantity*, or is *full* of thoſe *polluted Particles.* that are hurtful to Man's Nature, *Men become ſick.*

On the other Hand, when Phyſicians ſpeak of *Contagion*, they ſpeak of this *Infection* paſſing from one Thing, or one Perſon, into another; as *Fracaſtorius*, the *firſt* Perſon, I think, that *ſuppoſed* the *Plague* to be a *contagious Diſeaſe*, expreſſes it.

CONTA-

CONTAGION, ſays *Fracaſtorius*, Lib. 1. Cap. 1. p. 77. always ſuppoſes *two* Things, *one* from which the *Infection* paſſes, and *another* which receives it; as alſo, that the Infection is the *very ſame in both theſe Things*; becauſe the ſame Diſeaſe comes into the ſound Perſon by *Contagion*, or by the *Touch*: So that a Perſon, who dies of *Poiſon*, ſays *Fracaſtorius*, may be ſaid to be *infected*; but by no Means, that he hath received his Death by *Contagion*: And therefore *Infection* always *precedes Contagion*, and when an infected Perſon *conveys* to another the *Diſeaſe* wherewith *he* is infected, and that by the *Touch*; this ſecond Perſon is ſaid to *catch* the Diſeaſe, or to take it by *Contagion*. This is the Language of *Phyſicians*, and thus ſpoke our lateſt Author on the *Plague*, Dr. *Hodges*. Λοιμολογ. p. 59.

THE *Leproſy*, *Conſumption*, *ſore Eyes*, the *Itch*, and a very few more, are therefore call'd *contagious*. Now when we put the *Queſtion* concerning the *Plague*, or any other Diſeaſe being *contagious*, we are bound to determine from *Experience*, as in the Caſe of other contagious Diſeaſes, what we know in *Fact* of the *Plague* being convey'd by *Contact*, or by *Contagion*; and this is rather a Queſtion of a *Fact*, than of *Phyſic*.

HOT *Air attended with much Rain* and *ſoutherly Winds*, *Hippocrates* Epid. 3. obſerved to be a *Conſtitution* of *Air* which *preceded Plagues* and *Fevers*: So that what

ſpreads

ſpreads or *propagates* any Thing, always accompanies and is active in propagating. *Hippocrates* entitles this Section of his *Epidem.* the *Conſtitution* of *Air that cauſes the Plague*, and relates in it, the kind of Weather that *precedes*, and the *Plague* or *Fevers* that *follow*. *Hot* and *moiſt Air* then, and *ſoutherly Winds* are *Cauſes*; and *Fevers* or *Plagues*, *Effects* of theſe *Cauſes*. But this is not the *only Conſtitution*, for we find alſo by *Experience*, that *hard froſty Weather*, and *hot* and *dry Weather*, are *Conſtitutions* that likewiſe *precede Plagues*; and are, at leaſt, their *antecedent Cauſe*: and the Conſtitution of *hard Froſt*, breeding a *Plague*, is as *obvious* as any other Conſtitution whatever. Beſides the *Plagues* in *Stockholm*, *Dantzick* and *Hamburgh*, our laſt great *Plague* of *London* began in *December* 1664, as Dr. *Hodges* atteſts. And ſometimes *hot Weather* is found to *diminiſh* the *Plague*, as we ſee by the Account from *France*, *viz.* the *Paris* Article in the *London Gazette* for *July* 21, 1721, which ſays: That '*the Court has received a Letter* '*from the Marquis* de Pons, *who commands* '*at* Toulon, *with Advice, that the hot Wea-* '*ther had much* diminiſhed the Plague *in* '*that City.*'

In *Egypt*, and in all the *Turkiſh* Dominions, the *Plague* begins commonly in *February*, a cool Seaſon; and ends almoſt to a Day, on the 24th of *July*, their hotteſt Seaſon.

THERE broke out a Plague in *Venice* (ſays *Matth. Villani*, *Lib.* 1. *Hiſtoriar.*) in the Year 1348, of which he was a Witneſs, in the Month of *March*. It was at its Height in *April* and *May*. It began to decline in *July*, and ended in *Auguſt*; ſo that a Plague will end in *hot Weather*.

ALL *Plagues* make a *ſlow Progreſs* in the Beginning, and do not always encreaſe with the Heat of the Weather; nor does the Winter always ſuppreſs it, as *Experience* has ſhewn. And a Plague is really the Product of *every Country*; becauſe the *two memorable Conſtitutions* of *Air*, and *Breeders* of *Plagues*, are every where to be met with; and the fore-mentioned *Conſtitutions* of *Air*, are certainly capable of *infecting* every *Perſon within the Sphere* of its *Activity*, *they* being *equally* and *duly diſpoſed:* In that Caſe the Efficacy of the Air is not ſcanty, and able only to infect two or three People; in order to their transferring it by *Contagion*, and propagating the Plague to the Reſt: Which Notion is by no Means philoſophical, and impeaches the Power of the State of the Air againſt all Experience.

THE great Pattern of writing Hiſtory, *Thucidides*, Lib. 2. after a *terrible* Account of the *Cruelty* of the Plague at *Athens*, tells us: *That it began (according to common Report)* in *Æthiopia*, from *whence it* fell *down into* Egypt, and *from thence got footing in* Africk, and a *great part of* Perſia; but after that

that *poured down upon* Athens *with all its Violence*. In Imitation of *Thucidides*, *Matth. Villanus* wafts his Plague in 1348, into *Italy* out of *Greece*, cloſely following this excellent *Hiſtorian*, in every Article of his Hiſtory of *Florence*, in Things as well as Method, as far as they could go together: But Phyſicians muſt always remember, that this is but a *Report*, and no better than another Report of the *Peloponneſians* having poiſoned all the *Pits* or *Wells* of Water in *Athens*, to which alſo, the Cauſe of this Plague was aſcribed. Now, when *Hiſtorians* relate their Accounts of a Plague, it is the *Conſtitution of Air* only, and not the *Travels* of the Plague that we regard. And we muſt remember alſo, that Phyſicians, *ſpeaking of the Conſtitutions of Air*, conſider them as the *productive Cauſes* of *Plagues*; but not as the *fanciful Carriers* of Plagues and other Diſeaſes: For *Hippocrates* ſpoke of *ſoutherly* Winds; becauſe in the *Levant* theſe Winds are loaded with *Moiſture*; but not that he, or any of his Succeſſors, ever dreamed of a *Plague* being the natural Product of *ſouthern* Countries, in order to be ſown to the *Northward*.

The *Plague* and *Fever* are Names denoting Diſeaſes of the ſame Kind, but are not *ſpecifically* the ſame. The *Plague* is the *top Degree of a Fever*, and there are two of theſe in the Opinion of *Hippocrates*; and yet the Word *Fever* denotes the *Genus* comprehending all Orders, Degrees, and Kinds of

of *Fevers* whatſoever. A *Fever* is the *general Name*, and a *Plague* is a *Species* of a Fever: And all the different Kinds of Fevers are as ſpecifically diſtinct from one another, as any other two Diſeaſes: And there are *ſpecific Marks* which diſtinguiſh the *Plague* from other *Fevers*.

In the Plague we aſk, how is the firſt Man infected? And may not the *Infection of the Plague be received without the Concurrence of ſome Things emitted from infected Perſons?* Yes, ſure, *from unwholſome Air*. And it may be demonſtrated from the Nature of the Plague, *that it is never, or very rarely, communicated from one Perſon to another*. And the Proof of the Fact may be taken from Captain *Graunt*'s *Obſervations on the* Plague in 1636, p. 70. (Bills of Mortality;) from the ſudden *Jumps* which the Plague then made; leaping in one Week from 118 to 927, and from thence again the very next Week to 852; which Effects muſt ſurely be rather attributed to a *Change* of the *Air*, than of the Conſtitutions of Mens Bodies, otherwiſe, than as the latter depends upon the former: So that the Infection of the Plague depends more upon the *Diſpoſition of the Air*, than upon any *Effluvia* from the Bodies of Men. This is truly a Demonſtration, and every one who underſtands the Manner of Captain *Graunt*'s Reaſoning, muſt acquieſce in the Truth of it. The

Senſe

Senſe of it is this: *The* Captain *is enquiring; whether the* Steams *coming out of our* Bodies, *or the* Air, *are the* principal *Cauſes of* ſpreading *the* Plague; *which he determines by the foregoing Argument, in Favour of the Air.* For every body knows, how changeable the Air is: Which by its different Changes from *better* to *worſe*, can ſpeedily make the Plague *more grievous* and *general*; as, on the other Hand, its Changes from a *worſe* to a *better Conſtitution*, can make the Plague *more gentle* and *leſs diffuſed:* And it is theſe *ſpeedy Changes* of Air, that are the Cauſes of the *Jumps*, we find the Plague often makes, while it rages, and is doing the greateſt Miſchief. So that *Infection is never, or rarely conveyed from the Body of one Man into that of another.* And the late Dr. *Radcliffe* ſeemed to be of this Opinion; for, on being aſked one Day, *How Men caught the Plague?* He readily anſwered; *Suppoſe it ſhould Rain, and we two ſhould go together into the Rain; we ſhould certainly both be wet, tho' we did not wet one another.* Hence may be inferred, that it was his Opinion, that the *Infection* of the Plague was communicated from the *Air*, and not from Man to Man, by *Contact*; agreeable to what the great SANCTORIUS has long ſince obſerved, namely, *That we are infected with the Plague, not by the* TOUCH, but by drawing in the PESTILENT AIR, with *our Breath.* The Proofs

for

for this Concluſion, are, that we do not find any *Putrefaction* or *Corruption* brought into, or made in our Blood; and what the Blood itſelf has not in it, cannot poſſibly be *propagated by* Contagion. Moreover, we find that *our Steams* do not convey any Thing, any *Length*, pernicious to any other Perſon; and conſequently, that they *ſeldom*, if ever, are the *Cauſe* of the Plague.

And the excellent Experiments drawn from the Journal of the Plague at *Marſeilles* evince the Truth of the firſt Obſervation. For there we, p. 41. find, what is thought unaccountable: "That thoſe who "have ſhut themſelves up moſt ſecurely in "their *Houſes*, and are the moſt careful to "take in nothing, without the moſt exact "Precautions, are attacked there by the "Plague; which creeps in no body knows "how." So that thoſe *Capuchins* and *Religious*, who ſhut themſelves up moſt ſecurely, and with the utmoſt Precautions, are attacked by the Plague. And therefore it is very manifeſt, that the Plague is *cauſed by the Air*: Eſpecially ſince theſe Religious may be ſuppoſed as truly ſecluded from the World, as human Art, or human Fears could contrive. And as to the *Steams* coming from infected Perſons: So little did the *Phyſicians* and *Sheriffs* in *Marſeilles* apprehend any Danger from converſing with the Sick, or being about them, that they attended the Sick without any Concern: And the Marquis *de Pilles*, p. 30

at

at the firſt, ſuffers the principal *Peſthouſe* (*des Convaleſcens*) to be ſettled within *four* Paces of his own Houſe.

THE *Experiments* in the ſame *Journal*, proving, That the Plague is not conveyed by *human Subſtances*, and far leſs by their *Effluvia*; are as plain and undiſputable as the former: Theſe Experiments not admitting the Poſſibility of doubting of their being made in the moſt exact, and moſt perfect Circumſtances. And in the Account of the Plague which raged ſo terribly at *Conſtantinople* in the Year 543, which almoſt conſumed Mankind, related by Dr. *Howel* from *Procopius*, it is recorded: That *no Phyſician, or other*, caught *the Diſeaſe by* touching *the ſick Bodies*; and that *many continued free, tho' they tended and buried infected Perſons*. Now, omitting Numbers of Experiments (better every one of them, than ever were brought for proving the paſſing of the Plague by Contagion;) ſuch as are made by the Dreſſings of Surgeons, taken from the Plague Sores; the Impunity of People, raſhly being in Bed with a Perſon who dies of the Plague, *&c.* we may content ourſelves with one Example of above a thouſand Experiments, which is taken from the forementioned excellent Record, the *Journal* of the Plague at *Marſeilles*, where we are told: p. 24. *Many Women who ſuckled Children die of the* Contagion; *and the Infants are found* crying *in their Cradles, when the Bodies of their Mothers or Nurſes are taken away*;

away ; they are afterwards fed with Spoon-Meat, or held to Goats to ſuck, &c.

ARGUMENTS, drawn from the Examples of theſe Innocents, are irrefragable. What is a Steam (the thouſandth Part of one Drop, thrown no great Length in the Air, and ſcarcely poſſible to be received into the Body of other Perſons ;) to the Subſtance of theſe Nurſes immediately conveyed, warm and unchanged, into their Children ? Yet the *fortieth* of them only die ; and *manifeſtly* for want of neceſſary Support. Theſe Inſtances do not only make it eaſy for us *to comply* with Captain *Graunt*'s Demonſtration ; but are in themſelves ſo obvious, as to bring us to *this Concluſion* by mere Induction : *Namely*, it muſt therefore be confeſſed, that the *Infection* of the Plague is *rarely*, if ever, *convey'd* from the *Body* of one, into *that* of another Perſon ; or that the Plague is not a *contagious* Diſeaſe.

NOW, as it has been ſhewn, that the Plague does not paſs from one Man into another, we ſhall prove, *That it is not conveyed by Merchandiſe, or any other Goods.*

THE Opinion that has moſt commonly prevailed among us of late, of Merchandiſe, Houſhold-Goods, and Apparel, being a *Fomes* or *Matrix* for rearing up a Plague ; we hope to make appear to be as *falſe* as it is *new :* And that *Experience* as little teaches us, that the *peſtilent Infection* is conveyed

by *Goods*, as *Hiſtory* vouches for the Univerſality and Truth of this Opinion.

To convince us of this, we need only recollect, what has has been already ſhewn above: That the Air does not *produce*, far leſs *bring* any *real Corruption into the Blood*, when it produces the Plague: As alſo: That whatever the State of the Blood may be, there is not *any Corruption* carried from the Body of the Sick, into the Body of the Sound.

These are Principles, which we have learned from pure Obſervation; and conſequently, that the Plague is not a *contagious Diſeaſe:* it being in *the Nature* of a *contagious Diſeaſe*, that its Infection is known to be communicated from one Man into another, *by the Touch*. We may therefore wonder, how *Goods* receive Corruption; and how they more readily convey the Plague, than one Man does to another. This ought to have been made very plain by *Obſervation* and *Experience*, the only certain Way of coming at the Truth in this Affair; before ſuch Opinions and Reports had been currently ſpread. The *Arabian* Phyſicians, nay, the *Grecian* Phyſicians, from whence the *Arabians* learnt their Phyſic; relate the ſmall Regard they had to Merchandiſe or Apparel giving them the Plague: And *Greece* has been anciently, as well as in the latter Ages, often infected with the Plague.

It was in *Greece*, that all the looſe Obſervations and Practices in Phyſic, were firſt collected into a Body, and afterwards formed into a Science. It was from *Greece*, that Phyſic was firſt brought into *Italy*, and from thence tranſmitted all over the *Weſt*. And as ſome of the Goods, mentioned to convey Plagues, are the Merchandiſe of that Country; the Judgment of theſe Phyſicians, who were the *Authors of Phyſic*, and who truly carried it to all the *Perfection pure Obſervation and Experience can poſſibly do*; muſt be owned to be irrefragable, and not to be queſtioned in a *mere Matter of Fact*, in their *own* Country, and for a *great Series of Years*. Yet in all their Books of Phyſic, we only hear, *that a Plague is a Fever*; but no more of a Plague being carried and conveyed by *Goods* than of *Plagues of Cattles* being bred *Abroad*, and brought *into other Countries* by the like Conveyance. Neither the *Greek* School, nor the *Italian*, nor the *Arabian* (which flouriſhed and preſerved Phyſic, when it was no more in either of the former) make any mention of a Plague being brought, or fomented and nurſed by their coſtly *Furrs*, or by any *other Goods* whatſoever. In ſhort, neither the *Grecians*, nor *Italians*, for ſome time after the reviving of Learning, had any Notion of the Plague paſſing from one Man into another; and far

leſs of its paſſing *from a Man* into *Merchandiſe*, and back again from *that* into *Men*.

HIPPOCRATES, the moſt ancient Phyſician, gives us an ample Account of *Plagues*; and his Obſervations are ſo natural and true, that the *ſucceeding Plagues* were but ſo many Confirmations of the Account given firſt by the great *Hippocrates*: But we learn nothing of this kind from him, nor his Succeſſors, 'till about the Middle of the *ſixteenth Century* of the *Chriſtian Æra*, which makes up two thouſand Years. In all which Time we find nothing of a Plague being bred, or brought in *Goods*.

MOREOVER, theſe Phyſicians made the beſt Uſe of *Obſervations* of every other kind: Inſomuch, that they copied Nature better, than their admired Sculptors; and have tranſmitted theſe *Obſervations* with an admirable Simplicity of Expreſſion. Can it then be thought, that they could fail in *obſerving*, what we allow every body capable of, *the moſt obvious Facts*, which muſt have occurred to them often every Day in repeated Plagues? *Rhaſes* lived 120 Years, and how often may we think he practiſed on the Plague?

THUS then beſides having the *unanimous Conſent* of the moſt ſagacious Phyſicians living in the Countries of *the Plague*, That the Plague is never carried about in merchandiſe; we have alſo, at the ſame Time, many

ny *Millions* of *Experiments*, and the univerſal Agreement of the beſt Phyſicians, That the Plague is not *contagious*, and *that it is neither bred nor conveyed in Goods.*

HIERONIMUS MERCURIALIS, an eminent Phyſician, who lived till the Beginning of the 17th Century, ſays, " After " I had made a moſt particular Search a- " mong the Writings of *ancient* Phyſicians, " for the Plague being communicated by a " *Fomes*, I never could diſcover any *ſuch* " *Opinion* among them ; but what is very " remarkable, no modern Phyſician, who " has either taught Phyſic, or has tranſlated " the Works of the Antients, ever offered " at an *Explanation* of a *Matrice* or *Fomes*, " till the Times of our Grandfathers."

TURKEY has furniſhed us with an uninterrupted Experience, and the univerſal Declaration of that Nation, for upwards of two thouſand Years, is : That the *Plague is neither bred in Goods, nor brought by them into any other Country.* And the Behaviour of the *Turks*, *Greeks*, or *Franks*, in the Time of the Plague in *Turkey*, would convince any one, that they did not think the Plague was conveyed in *Goods.*

THE *Turkey* Company has never once brought us over a Plague, ſince their firſt Eſtabliſhment ; yet their Merchandiſe has always been returned ; and that, from *Coun-*

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tries where the Plague was making great Deſtruction.

THE Merchants who lived in *Grand Cairo* during a Plague, attended their Warehouſes, when their goods were packed up, and aſſiſted in the Buſineſs of *Flax* and *Cotton*, without receiving any hurt to themſelves, or perceiving any in their Labourers. The like Accounts we have from *Smyrna*, *Aleppo*, *Scanderoon*, *Conſtantinople*, &c. And what is particular, *Cotton* is the Merchandiſe they ſmell at, and handle more than any other. Theſe Merchants ſent us *Goods*, ſome Years ago, from *Aleppo*, while there raged in it a moſt deſtructive Peſtilence, that carried off *Ninety thouſand Souls in half a Year*; yet neither *Plague*, nor any *Degree of it*, was perceived here: And the Merchants inform us, that there is not any Place, which is always infeſted with the Plague, not *Grand Cairo* itſelf (notwithſtanding the ill Name it bears:) as alſo, that *Plagues* keep in ſo *conſtant a Courſe*, that they know their *Duration* and *Violence*, by their appearing *earlier* or *later* in the *Spring*.

WE have likewiſe our own Experience, and that of our Anceſtors, for the *Turkey Goods* never having brought the Plague amongſt us, in upwards of an hundred Years. And let theſe Merchants be ſuppoſed as partial for their own trade, as we can reaſonably;

bly; yet their Teſtimony is the more unqueſtionable, becauſe it is no more than what was given for nineteen hundred Years before, and is at preſent the common Opinion of *Franks*, as well as of the *Turks* and *Greeks*.

WHAT greater Proof, more ample and particular, can be given of any *Fact* in Queſtion, than what we have here given, againſt the *miſtaken Notion* that the Infection of the *Plague* is conveyed in *Goods?*

MANY among us remember the *Plagues* in *Stockholm*, *Dantzick*, in the Year 1708, and 1709. and *Hamburgh*, which infeſted thoſe Parts not many Years ago; where we had Ships bound up in Ice, during a very long Winter, and that returned loaded with *Flax*, *Hemp*, *Feathers*, and other *ſuppoſed* Carriers of *Plagues*: Yet many Hundreds of our Seamen, employed in theſe Services, came Home in good Health (tho' they had been Witneſſes of the great Mortality among the Natives of theſe Countries) neither did *their Goods* bring us any Degree of the *Plague* from whence they were loaded. Let us look back upon the laſt *Plague* in *Colcheſter*, ſoon after the *Plague* of *London*, a Town that yields great Riches by our Woolen Manufactures; and we may find, that the People did not ſlacken their Induſtry. though *Wool* is as dangerous as Cotton, by common Fame; nor did their Labours, ſent to *London*,

don, and from thence ſent out to *Holland*, and other Parts, ever carry the *Plague* along with them.

It were endleſs to run through other Branches of our trade, or to inſiſt upon any of them particularly. The Inſtances, we have here produced are irrefragable; the Experiments plain, and without Number: So that a Perſon, who can withſtand this Evidence, is never to be perſwaded by any kind of Argument. It is therefore very manifeſt, that a *Plague* is not carried by *Goods*, or that the Infection is not made *contagious* by *Merchandiſe*, *Apparel*, *&c.*

We will now conſider the ſmall Number of Experiments alledged for the Proofs of *peſtilent Infection*, being conveyed in *Goods*; and will alſo ſhew, when it was, that Men firſt began to talk of the *Plague* being a *contagious Diſeaſe*.

ALEXANDER BENEDICTUS, *Lib. de Peſte*, *cap.* 3. tells us of a "*Feather-bed* "that was thrown aſide into a remote Cor- "ner of the Houſe, being ſuſpected to hold "the *Plague* in it; but that it raiſed a Plague "by its being ſhook up, *ſeven* Years after, "of which 5,900 People died in twelve "Weeks in *Wratiſlaw*. And we are told "that the *peſtilent Contagion* was ſhut up in "a *Rag*, for *fourteen* Years." But this Obſervation was *againſt all the current Opinions of thoſe Times*, as well as *all Experience*.

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And, indeed, could the Plague lay thus concealed in *Clouts* and *Holes*, Men ſhould not find any Safety in any Apparel. Beſides that, were this true, what would *Quarentines* and *Lazarets* avail?

FORESTUS, *Lib.* vi. *Obſer.* 22. ſays: "That a young Man was ſeized with the "*Plague*, only by thruſting his Hand into "an *old Trunk*, wherein there was a *Cob-* "*web*, which in that Inſtant made a *Plague-* "*ſore*." And with this Breaking out, it ſeems, Matters went no farther. Sure ſuch *vulgar Notions* ought to be laughed out of the World. The Obſervation left us by *Fracaſtorius*, does not prove much more than the *two former*; and theſe *three* are the principal Experiments brought by *Sennertus*, for the Proof of the *Plague* being a *contagious Diſeaſe*, and ſeem to be the only Foundations for *Quarentines*.

FRACASTORIUS wrote the beſt of all the Authors who *ſuppoſed the Plague to be conveyed in Goods*, &c. and on his Authority about *Contagion*, great Affairs in Religion turned, about 230 Years ago. There was a Plague in *Verona*, which deſtroyed 10,000 Perſons, where, ſays the learned *Hieron. Fracaſtorius*, *out of one Leather-Coat died five and twenty* Germans, *who put it on, one after another*. But this Obſervation, even according to *Fracaſtorius* himſelf, teaches us, that this *Coat* did not ſo much keep the

Plague, as it did *Poiſon:* for no Body ſuffered by it, beſides thoſe who actually wore it. It did not *ſpread* or *propagate the Plague*, by being *ſtirred* and *opened*, as in the former Caſe of *Alexander Benedictus*; nor as our *Cotton-Bags*, or *Bale-Goods* are ſaid to do, immediately upon the opening of them. So that according to *this Obſervation*, the *Leather-Coat* held *Poiſon*, but not *peſtilent Infection*, and therefore was not *contagious:* For we do not find it paſſing from the dead *Germans*. The true State of the Queſtion in this Caſe, is, whether the Men had the Plague, which at that Time infeſted *Verona*, before they put the Coat on? Or whether they died by putting it on? The latter is impoſſible, becauſe of the Suddenneſs of the Death; ſuppoſing them otherwiſe in good Health: And the former is a Caſe common enough in Times of *Peſtilence*, as we may learn by making a Voyage to *Turkey*; where we may find *Coats* of all Sorts, belonging to many Maſters, without aſcribing the *Cauſe* of their Death to the *Habit*.

Dr. *HODGES* was deſired to viſit a Gentlewoman, who was ſeemingly in good Health, and had made a very hearty Dinner that Day; yet the Doctor foretold her Death that Evening, and ſhe died that Afternoon. We do not find the Doctor charged with her Death, tho', no doubt, he had viſited many ill of the Plague that Day. The

Story

Story related by *Fracaſtorius*, happened thirty-five Years before he publiſhed his Book, *De Sympathia & Antipathia*, L. 1. *De Contagione & contagioſis Morbis*, 1546 *Venetiis*, and when he was *too young* to know *this Hiſtory* with *all its Circumſtances*, neceſſary for making it a ſufficient Proof of the Plague being *thus* conveyed. It is likewiſe very plain, that this excellent Author *wanted Obſervations* very much to recommend *this new Doctrine* of the Plague being *contagious*, when he was forced to have recourſe to *this Leather-Coat*, as the beſt he could find.

The Account Dr. *Hodges* gives us of the Behaviour of the People of *London*, after they returned to Town in Winter 1665, is an undeniable Experiment *againſt a Peſtilence being propagated by* a *Fomes*, and almoſt from one Body to another. He tells us, Page 27, " The Houſes which before were " full of the Dead, were now again inha- " bited by the Living; and the Shops which " had been moſt Part of the Year ſhut up, " were again opened, and the People again " chearfully went about their wonted Af- " fairs of Trade and Employ. And *even* " *what is almoſt beyond Belief*, thoſe Citi- " zens, who were before afraid, even of " their Friends and Relations; would, with- " out Fear, venture into the Houſes and " Rooms where infected Perſons had a lit- " tle before breathed their laſt: Nay, ſuch

" Comforts did inſpire the languiſhing Peo-
" ple, and ſuch Confidence, that many
" went into the *Beds* where Perſons had *died*,
" *even before they were cold*, or *cleanſed from*
" *the Stench of the Diſeaſe*, p. 27, Tranſ."

THE Advocates for *Contagion* appeal to the Plague of *London* in 1665, which, they ſay, was brought in a Bag of Cotton: Moreover, they appeal to the late Plague in *Marſeilles*, where we are told a Lady died on the Spot, only by ſmelling to a *Turkey* Handkerchief; as alſo, that a Man dropp'd down dead, by ſtanding on a *Turkey* Carpet. I wiſh we were as well and particularly informed about the Beginning of the Plague in *London*, as we are of that at *Marſeilles*. Can any Man think a Bag of *Cotton*, as was ſuppoſed, any *real Cauſe* of the Plague of *London*, which had received ſome Millions of Bags from infected Places before; and many Thouſands of Bags ſince that Time, with as little Hurt as the former?

BUT Dr. *Hodges* ſays, it was *reported*, that the Plague was brought in a Bag of *Cotton*, and that it broke out in *Weſtminſter*: It was alſo *reported*, that the Plague in 1665 began in St. *Giles*'s by *Flax*: But we know *idle Tales* and *Reports* of this Kind are very common in the *Beginning of every Plague*.

WE were amuſed much after the ſame Manner, with the forementioned abſurd Accounts about the breaking out of the Plague

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at *Marſeilles*; but *authentic Records* lately publiſhed, have fully diſabuſed the World of all thoſe *idle Reports*. And therefore as great Care has been taken by the Government in *France*, that the *Journal of the Plague of* Marſeilles *ſhould be genuine and made public*; every Body muſt own, that the Matter of *Fact* related therein, is the moſt proper to determine any Queſtion about *peſtilential Contagion*, not only in *France*, but every where elſe. Now, in that *Record*, you will find Captain *Chataud*'s Ship was not infected, *&c.* Moreover, Dr. *Deidier*, (See *Journal de Sçavans pour le Mois d'Octobre*, 1721, p. 467.) tells us, None of the *Goods* of that Ship were carried aſhore, not ſo much as a Bundle, as far as ever was known; and it was thought expedient, ſays Dr. *Deidier*, to burn the *Furniture*, *wearing Apparel*, *&c.* at the Beginning of the Plague, *to quiet the Minds of the People*, from the *Prejudice* they had entertained concerning the *Contagion*; but he was of Opinion, that *the Plague was no where bred but at Marſeilles*. And from Circumſtances, which may be gathered from the Journal of the Plague at *Marſeilles*, about Captain *Chataud*'s Ship, *&c.* there is no doubt to be made of the Plague's being *actually* at *Marſeilles* before any *Goods* were put aſhore; and probably before Captain *Chataud*'s Ship arrived off of *Marſeilles*.

THE ſame Journal informs us, not only that the Ship which departed from a *healthy Place* in *Turkey*, was the moſt ſickly; but alſo, that the Ships which arrived from the Parts *infected* with the Plague, were the moſt healthy: Thus clearly does the Journal of the Plague at *Marſeilles* ſet every Thing in its proper Light. The ſaid Journal obſerves, the firſt Ship that arrived with a *foul Patent*, was that of Captain *Gabriel*, *June* the 13th. Another Ship, with a *foul Patent*, arrived *June* the 28th from *Sidon*. Both theſe Ships are very *fatal* to the Doctrine of the *Plague* being *contagious:* For there is not *one ſick Perſon* Aboard either of them; nor does any Cuſtom-Officer, or any Officer of Health catch any Diſtemper from the *Companies* or *Goods* of theſe Ships. So that there is no Inference in favour of *Contagion* to be drawn from the Hiſtory of theſe Ships: For though theſe Ships and Cargoes arrive from *infected Parts*, yet they bring no *peſtilent Infection* along with them. So that not only theſe Obſervations ſhew, that the Plague did not come into *Marſeilles* by *Merchandiſe*; but that the *Plague* was *begun* thereabout, or *before* the arriving of the firſt of the forementioned Ships. It is therefore manifeſt, from the *lateſt Obſervations* of the *Plague*, as well as from the moſt *ancient*, that *the Plague is not conveyed in Goods.*

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THE moſt eminent *Phyſicians* are of this Opinion. Meſſieurs *Chicoineau*, *Verni*, and *Saulier*, declared formerly againſt the *Plague* being tranſported in *Goods*; and we find Monſieur *Deidier* is of their Opinion: And if we follow the Journal, we ſhall find, that the Plague at *Marſeilles* begun, as Plagues moſt commonly do, among the *pooreſt and moſt indigent of the People*: As alſo, that the *moſt ſtrict Incloſure* cannot confine the *Plague* to any Corner, nor prevent its ſpreading. For in the *Paris* Article in the *Poſtman*, *Auguſt* the 26th, we read, "That the extra-"ordinary Council of Health appointed by "the *Regent*, meet thrice or four Times a "Week, and have taken the Advice of the "moſt noted Phyſicians of this City, about "the moſt proper Means for preventing the "ſpreading of the Plague, ſince *Lines*, *In-*"*trenchments*, and other uſual Precautions, "*cannot do it.*"

For ſome Time, the Plague only kept among the Poor; but all the Care and extraordinary Diligence of the *Sheriffs*, could not confine it to that Quarter; nor any longer to that *Rank* of the People: For it now began to rage and to attack all, without Diſtinction. And by the ſaid Journal it plainly appears, that *the Ships did not bring the Plague to* Marſeilles, *but that it truly began firſt in that Town.*

HAVING

HAVING thus ſhewn, that *peſtilent Contagion* was never ſuſpected to be conveyed by *Men* or *Goods*, in the Opinion of the *wiſeſt Governors*, and of the *moſt experienced Phyſicians*, either in *Greece* or *Rome*; and on the other Hand, that the *Obſervations* alledged for *Men* and *Goods* conveying the Plague, are *few*, *imperfect*, and of *late Date*.

WE ſhall now conſider the *Time*, when *Phyſicians* and *Princes* firſt ſpeak of *peſtilential Contagion*; and upon *what Occaſion* it was firſt mentioned, and *what Succeſs* that Opinion has had in the World.

FRACASTORIUS, who was an excellent *Phyſician*, and a Perſon of great Learning, and a *Poet* of a briſk and lively Invention; writ upon the *Plague*, paſſing by *Contagion* from the Body of one Man into that of another, with *great Elegance* and *Knowledge* in Phyſic; and was the firſt who made any Change in the *ancient* and *common* Opinion: And that we might the better and more clearly conceive his *Notions*, he premiſed a Book (*Venetiis* 1546) concerning *Sympathy* and *Antipathy*; and in three Books more, treats of *Contagion* and *contagious Diſeaſes*. Indeed, it muſt be owned, that he is not only the *firſt Author*, but the *laſt* too, who has treated that Subject in a *rational* Manner; but had not this *new Doctrine* fallen in with a very particular *Conjuncture* of *Politics*,

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it had neither been ſo favourably received, nor had it ſubſiſted, in all Probability, till our Times: But as it gave an Handle for a *Law*, ſo Princes have, in ſome Degree, kept it in being. It was about the Middle of the 16th Century, that this Opinion was vented; and the Year following, the *political* Pope *Paul the Third* made his Uſe of it; as may be ſeen in *Paul*'s *Hiſtory of the Council of* Trent. Hence you ſee the *Riſe* and *Origin* of the *Notion of peſtilent Infection* being capable to be conveyed from one Man into another. And this gave the Handle for *ſhutting up Houſes* in Times of *Peſtilence*. And, without Doubt, this Notion gave the Riſe to the *Act of Parliament* in the firſt Year of King *James* the Firſt, Chap. 31. But this Act was broke by Authority, in the Time *of the Plague in* 1665; as ſoon as its ill Effects, and the hurtful Conſequences of it were diſcovered.

We will now enquire what *Influence* this *new* Doctrine had upon the Opinions of *Phyſicians*. It was, indeed, very remarkable, how difficult it was for the learned *Phyſicians* at that Time, to behave: More eſpecially for the *Phyſic Profeſſors* in the Dominions of thoſe States, that had either eſpouſed the *new Opinion* of the Plague being a *contagious Diſeaſe*; or that were in any Manner under the Power of the *Pope*, and the *Eccleſiaſtical State*. For the *few Phyſicians*,

who have writ ſince that Time, hardly know how to ſuit the *ancient* and *current Opinion* about the *Plague*, to a Doctrine *newly* broached in *arbitrary* States and Governments. *Mercurialis*, who taught in more Univerſities in *Italy*, than any one; and with greater encouragement from Princes; does not *directly oppoſe* this *new Notion* of *peſtilent Infection* paſſing from one Man into another; though he declares the *Novelty of it*, in the Words we formerly quoted. He profeſſes to wonder, why theſe *ancient Phyſicians* had not made any Declaration for the *Plague* being *contagious*, while his Arguments vigorouſly overthrow it. Thus with *good Manners*, and *Safety to his Perſon*, did he maintain the Truth of Phyſic, *till the End of the 16th Century.*

EUSTACHIUS RUDIUS, another learned Phyſician, and a Writer of a Syſtem, cannot conceive how the *Plague* ſhould be carried in *Goods*; or, that it ſhould otherwiſe affect us, on that Suppoſition, than by *infectious Particles, mixed firſt with Air*, and thereby conveyed when we breath. A very unfavourable Opinion for *Quarentines* and Lines: Becauſe no force can prevent any Diſeaſe that *is either made, or conveyed by the Air.*

SANCTORIUS, a Father in Phyſic, who has inſtructed us in ſome of the moſt uſeful Parts of that divine Art, could not well di-

geſt

geſt this *new Opinion*. For he aſſerts, that *Things infected with the Plague*, infect ſo long only, as *the remote and immediate Cauſes continue*: But if any one of them fails, the Poiſon ſtops like the Movement of a Clock, that ſtops as ſoon as there is any Failure in the ſmalleſt Tooth of any Wheel: A very *mean* Notion of *peſtilential Contagion*. For if the *remote Cauſe* be a proper *Conſtitution of Air*, and the *immediate Cauſe* a proper *Diſpoſition of the Perſon*; in that Caſe, the *State of the Air* being changed, or the *Diſpoſition of the Perſon*, no Plague inſues; neither *Fomes or peſtilential Contagion*.

WE are infected with the Plague, ſays *Sanctorius*, not by the *Touch*, but *by drawing in the peſtilent Air with our Breath*. This did *Sanctorius* write in the Year 1614.

LUDOVICUS SEPTALIUS, an eminent Phyſician in *Milan*; who did great Service to his Country, by giving them *early Notice* of an Invaſion from *the Plague*; expreſly affirms, That the *Manner* of conveying Infection by a *Fomes*, was *unknown* to the *Antients*, and was never thought of by them: Which Aſſertion is in his Book, *de peſte et peſtiferis Morbis*, publiſhed at *Milan*, 1622.

THE Plague of *Marſeilles* has confirmed the Phyſicians in *France* in the Opinion of the *Antients*, That the *Plague* is not a *contagious Diſeaſe*; and that it is not *conveyed* in *Apparel*, *Houſhold-Goods*, or *Merchandiſe*: Inſomuch that we find by the *London-Ga-*

zette of the 13th of *February (Paris* Article the 18th of *February)* the *French* gathering together the *Flannels employed about their Sick of the Plague*, in their Infirmaries, in order to be laid up for ſome future Service, by no Means to be burned, or otherwiſe deſtroyed: So little did the *French* imagine this *woolen* Manufacture a *ſpecial Fomes* and *Nurſery* of a *Plague*. But as we have not ſufficient *Experience* of a Plague being conveyed in *any Goods*, it is not eaſy to ſay, what *Sort of Goods* are the *ſpecial Fomes* of a *Plague*.

HAVING fully proved from *Facts*, the only *proper Proof* we think in the *preſent Caſe*, That the carrying a Plague in *Merchandiſe*, or *paſſing of* the Plague from one *Man* into *another* by *Contagion*, is inconſiſtent with *innumerable plain and obvious Experiments*; and is only ſupported by a *few ſingle* Experiments, which *affrighted* People have alledged: We therefore conclude, That the Plague is rarely, if ever, *communicated by Perſons or Goods*; and that the Plague is *produced from ſome Fault of the Air*; and that the Air is the *principal* Cauſe of ſpreading the *Infection*.

WE ſhall next proceed to give ſome Hints *for Prevention and Cure*. Now, the Plague is a *Fever* produced *from ſome Fault of the Air*, or from *ill* and *unwholeſome Diet*; and therefore, whatever is proper to *prevent* a Plague, muſt overcome one of thoſe *two Cauſes*.

WHEN

WHEN *Plagues* of *Peſtilence* are immediately ſent from God Almighty, in his juſt Anger, for the Puniſhment of a *ſinful* Nation; nothing can ſo effectually avail, or ſtay its Force, as the conſtant *fervent Prayers of the Righteous*, or a ſincere *national Repentance* and *Amendment* of *Life*. And while *ſuch a Plague* rages, no one, but the *Righteous*, can *hope* to be ſecure. For he, putting his Truſt in God, dwelleth under the Defence of the moſt High; and of ſuch a Man the *Pſalmiſt* ſpeaks, when he ſays: *A thouſand ſhall fall beſide thee, and ten thouſand at thy right Hand, but it ſhall not come nigh thee.*

BUT *Plagues* proceeding from *Famines, and a Fault of the Air*, are alſo *permitted* by divine Providence, as all other Sickneſſes are, either as a *Trial, or Chaſtiſement:* In *theſe Plagues* therefore, we ſhall ſpeak of *the proper* and *rational Means* for *Prevention and Cure*; and that *chiefly from Obſervation and Experience*, taken from the *Records* of *Plagues.*

Now, tho' we know little of the *Nature* of the Infection of the *Plague*, or of the *Alterations* in the Blood, whereby we become *obnoxious* to *peſtilential Diſeaſes*; yet *conſtant Experience* confirms, that *Fear*, *Deſpair*, and all *Dejection of Spirits* and *immoderate Paſſions*, certainly diſpoſe and make the Body *liable* to receive *Infection:* As alſo, a *too luxurious* and high *Way of Living*; *too low a Diet*, and the *living on unwholeſome Food.* 'Tis alſo

alſo obſerved in Experience, with regard to the *Fault of the Air*; that *Fires*, in ſome *particular Conſtitutions of the Air*, have *ſtopped* the Plague: A remarkable Example of which we have from the great *Hippocrates*, who delivered the Citizens of *Athens* from a moſt grievous *Plague*, by ordering *large Fires* in the Night Time, in ſeveral Parts of the City: Which Method he took to *correct* and *clear* the Air, of that *particular* Fault which produced and ſpread the *Plague* at that Time.

In the *laſt* great *Plague* of *London*, it was well known that the *Shipwright*'s *Yard* at *Blackwall*, was free from the *Plague* during the whole Time: where, tho' a Multitude of Men were daily employed in the Buſineſs of Ship-Building; yet not one Man amongſt 'em all had the *Plague*: Which was attributed to the *conſtant Fires* made there of the ſheathing Boards, and other Parts of old Shipping impregnated with *Pitch* and *Tar*; together with the *conſtant Fumes* of Pitch and Tar, ſo much uſed in the Buſineſs of *Ship-Building*. And it is very natural to believe, that thoſe *Fires* and *Fumes* did *antidote* that *particular Fault in the Air*, which produced and ſpread the *Plague* at that Time; and thereby preſerved the great Number of Men from the *Infection* of the Plague. On the other hand, indeed, it has been obſerved in Experience, that *large Fires* have ſometimes greatly *increaſed* the ſpreading of the *Plague*,

viz.

viz. When the *Conſtitution* of Air has been accompanied with great *Damps*, &c. or that the *Seaſon* or *Conſtitution* of Air has been peculiarly *hot* and *dry*. It is therefore the Buſineſs of the judicious and accurate obſerving Phyſicians, to judge from the *Conſtitution* of the Air, and the Accounts given in the *Records* of *Plagues*, when *Fires* may be *uſeful*, or the *contrary:* So likewiſe of *Fumigations*, and of their *particular Compoſition.*

In this *latter Conſtitution* of Air particularly, we cannot but think, that the Method mentioned by *Diemerbroeck de Peſte*, Lib. ii. Cap. 5. and others, for *Prevention*, by *purifying* the Air with *Gunpowder*, is very promiſing. For the *Exploſions* of *Gunpowder* will by no Means *heat*, in like Manner, as *conſtant* and *great Fires* do: This Method therefore promiſes to *antidote* and correct the *Fault* of Air by its great *Exploſions*, quick *Dartings*, and *ſudden ſcorching Flames*; and may therefore very reaſonably be ſuppoſed to be able to diſſipate and deſtroy thoſe *deleterious* and *noxious Particles*, which may occaſion that particular *Fault* and *Unwholſomneſs* of the *Air*, which produces and ſpreads the *Plague:* Eſpecially in ſuch *Seaſons* and *Conſtitutions* of Air, where *Fires* have from Experience been found *hurtful.*

The Method of *preventing* the ſpreading of the Plague by *Gunpowder*; the often *firing* of *large Guns*, and *proper Fumigations*; ſeems

ſeems to be ſo *agreeable* and *conſonant to Reaſon*, as eminently to deſerve the Conſideration of the Public; in caſe it ſhould pleaſe God to ſuffer this Nation to be viſited by the Plague. For we cannot but think, that the *chief Mark we are to aim at*, is the *deſtroying of the Plague in the Air*. Since the *Air*, as appears by all the *Records* of the *Plague*, has been *generally* eſteemed, the *principal Cauſe* of ſpreading *Infection*. And, according to the *great Rule* of *reſiſting Diſtempers* in the *Beginning*; all Methods for *Prevention*, as well as *Cure*, ſhould immediately be put in Practice, on the very *firſt* and *leaſt Appearance of Infection*.

And here Sanctorius's Obſervation, as given above, both inforces and confirms the Propriety of *this Practice*.

Now, tho' we do *not know* what the *Diſpoſition* of an Object to *receive Infection* may be; yet, as we obſerved above, this we learn from *Experience*, and may make our Advantage of it: That *Fear*, *Deſpair*, and *Dejection of Spirits*, *immoderate Paſſions*, too *luxurious* and *high Method of Feeding*, *Naſtineſs*, and the living on *unwholſome Diet*, ought to be moſt carefully avoided: Becauſe *Experience* confirms, that theſe Things *do diſpoſe* the Body to *receive the Infection*. And here again, the *prudent* and *good Man* will have the greateſt Chance to eſcape the *Infection*, whether it be from the *Air*, or otherwiſe; by always

always keeping his *Mind* in a right Frame, and his *Body* in a temperate and regular Manner; which have ever been found in *Experience* great *Preſervatives* againſt the *Infection* of the *Plague*. And as a further *Caution* againſt the *Spreading* the *Infection* of the Plague, ſince the *Poor*, are generally obſerved to ſuffer firſt, by Reaſon of their *Naſtineſs*, and want of *wholeſome Proviſion*, it would be abſolutely neceſſary, as early as poſſible, to remove the Poor, into *Lazaretto's* or *Leper Houſes*, without the Town, to be ſupported, and kept *clean* at the *public* Expence: And this is the only *right* Uſe of *Lazaretto's*; and a very reaſonable and good Practice it is, and what would meet with an anſwerable Succeſs, as Experience has formerly confirmed, at VENICE, SABELLICUS L. 3. *Decad.* 4. *rer. ven.* and at MILAN, MERCURIALIS, *cap.* 20. *de peſte*: Whereas, the *Shutting up the Infected* together, is a moſt *inhuman* and *barbarous* Practice.

BUT a Method that will *antidote* the *particular Fault of the Air*, which occaſions the *Plague*, ſeems the moſt likely *Preſervative* againſt the *Plague*, and the *Spreading* of its *Infection*: And could we be *ſecur'd* from *unwholeſome Air*, we need never *fear the Plague*. And as *Prevention* is far better than *Cure*, no *proper Means* ought to be neglected to preſerve us from ſo great a Calamity.

As to the *Cure*, it is a *received Opinion*, that there never happened *two Plagues* alike. And this Opinion has always greatly increaſed the *Anxiety* of the People; who, from thence infer the *great Difficulty* and *Uncertainty* in curing the *Plague*. Now, though there may not, indeed, ever have happened any *two Plagues*, in all their Circumſtances and Appearances *exactly* alike; which is the Caſe ſuppoſed: Yet this is by no Means *peculiar to the Plague*. For the ſame we know is equally true, in *all other acute Diſeaſes*. And perhaps no *two Perſons* were ever *exactly alike affected*, in any *one Diſeaſe* whatever.

Now, that we may remove *theſe hurtful* and *unreaſonable Opinions* and *Fears* of the People, which are ſo apt to render 'em *more liable* to *receive Infection*, as well as to make 'em *negligent* in applying *early for Relief*; by which means the Diſtemper becomes *more difficult of Cure*: We ſhall endeavour to convince 'em of *their Errors*, by ſhewing 'em, that the *Records* and *Hiſtories* of the *Fever*, called the *Plague*, exhibit ſo exact an Account of its *Symptoms* in all *Times*; and deſcribe the *Diſeaſe* ſo plainly; and give us ſo *exact an Account* of *Methods* and *Medicines* which have either proved *beneficial* or *hurtful*: And withal, afford ſuch *rational Hints* for diſcovering the *proper Methods* of Cure,

Cure, in all *the Variety* of this Diſeaſe, that no *diſcerning, diligent Phyſician*, who is well acquainted with *theſe Records*, can poſſibly be *at a Loſs*, either in diſcovering *when* the Plague *appears* amongſt us, or in forming a *proper Method* of Cure, if *People would apply in Time.*

In thoſe *Records* we find many of the *ſame Symptoms in all Times of Peſtilence:* And truly, as great an *Agreement* in the *Symptoms* of the *Plague*, as in other *acute Diſtempers:* And are very fully made acquainted with the *Juvantia* and *Lædentia*, the Things *beneficial* or *hurtful*, in the Practice for *curing the Plague.* So that *theſe Records* are ſufficient to direct the Phyſician to a *right Method* of Practice, if he carefully attends to the *Symptoms*, and diligently compares the *particular Conſtitution of the Air*, wherein the Plague happens; having alſo due Regard to the *Temperamen*, *Age*, &c. *of the Perſon infected*; by which Means he will ſoon get acquainted *with the Genius of the particular Plague*, according to *Sydenham*'s Direction in his *Epidemics:* And the *Genius of the Diſeaſe* being once obtained, with the Knowledge of the *proper Circumſtances*, when the *Methods and Medicines* deſcribed, and made uſe of, in thoſe excellent Records, are likely *to produce the beſt Effects:* Theſe Things, I ſay, being well underſtood, the Phyſician will eaſily be led to form a *ſucceſsful Method*

of Cure to the *great Benefit* of Mankind: And if it were not thro' *the Fault of the People*, by deferring to complain; ſuch a *diligent* and *judicious Phyſician* might be able to *ſubdue the Plague* in the very *firſt Attacks* it makes on his Patient.

THESE *Records of Plagues* fully inform us, that the Methods uſed by Phyſicians in *all Plagues*, have, in *many Caſes*, *proved ſucceſsful*, even when the *Plague has gathered much Strength*; doubtleſs, therefore, theſe very Methods would have proved *more ſucceſsful*, had they been uſed in the *early and weaker State of the Plague*. Wherefore, were it not thro' the People's *great Neglect* in not applying *early* for Advice, even *on the very firſt Appearance* of the Diſorder; they might *reaſonably hope for a Cure*: And, in all Probability, would *much oftener* receive one. In no Caſe therefore is the great Rule *of Reſiſting in the Beginning*, of greater Conſequence than in Times of *Peſtilence*.

IN the Deſcriptions of the *Plague*, and *peſtilent Fevers*, given us in *theſe Records*, we find it attended with *Buboes*; and that *Carbuncles, and purple Spots* ariſe ſuddenly in ſeveral *Parts of the Body*. The *Fever is continual, and acute*; the *outward Parts* have often a *Chilline/s*, when the *inward Parts* have an *extreme Heat*; the Patient is *ſad* and *greatly caſt down*; *ſluggiſh*, and inclines much to *Sleepyneſs*; the *Puiſe ſmall, languid, quick*

quick and unequal: And it has its *Criſis* on the 3d, 4th, or 5th, and ſometimes 9th Day, *&c.*

Our Countryman *Sydenham*, one of the moſt accurate Obſervers ſince the Time of *Hyppocrates*, ſays: That the *firſt Approach* of the *Plague, and peſtilent Fevers*, is almoſt always accompanied with *Shakings and Shiverings*, like the Fits of an *Ague*; preſently ſucceeded by violent *Vomitings*, great *Pain* about the *Region of the Heart*, a *burning* Fever; and that the Sick is perpetually afflicted with a *Concourſe* of ſuch-like Symptoms, till *Death* concludes the Scene; or an happy *Eruption of a Bubo or Parotis, diſcharging the Matter, frees the Patient, and Health returns.* He obſerves alſo, that it does ſometimes happen, tho' ſeldom, that *purple Spots break out ſuddenly*, and kill the *Patient* without a *Senſe of a Fever* preceding; but tho' the Fever may be ſometimes *unheeded*, yet *Sydenham* thinks, a *Fever* always *precedes* theſe Eruptions and other Swellings. And *Hippocrates* ſays, a *Fever* attends every *Plague* of *Peſtilence*; but in the Beginning of *ſome Plagues*, the *Symptoms* are often *mild*, and therefore the *Fever* is *unheeded.* And the Reaſon why the *Fever* in ſome of our *ancient* Records is *ſometimes unheeded*, may be ſeen in the Reading of *Thucidides* and *Lucretius*; where you will perceive, that thoſe Phyſicians had no other Way *then* of judging of the

the *Fever*, but by the *Touch* of the Body. The Art of *feeling*, and *forming a Judgement* by the *Pulſe*, being of a *modern Date*; and perhaps the *Pulſe in Fevers* has not in theſe *later Times* been *always ſo duly attended to*, as it deſerves.

RIVERIUS Lib. de Feb. peſtil. p. 460. obſerves, that in the *Plague* which raged at *Montpelier*, *Anno* 1623, the *Parotides*, or the *Swellings of the Glands* under the Ears, which are generally *critical* and *ſerviceable*, when they appear in the *Declenſion* of the Diſeaſe; were wont, at that Time, to come in the *State* of the Diſeaſe, *i. e.* about the 9th or 11th Day; and that the Patient then died in *two Days* after, attended with *Deliria's*, *Stupors*, *convulſive Motions* and an *unequal*, *frequent* and *ſmall creeping* Pulſe. But finding no *Alexipharmics*, or any other *likely Means* he could try, would ſucceed; at length, notwithſtanding theſe *dreadful* Symptoms, attended with the *ſmall creeping Pulſe*; he reſolved to take away *three Ounces* of Blood by *Way of Trial:* And in three or four Hours after, viſiting the Patient again, he found his *Pulſe* ſomewhat *ſtronger*; which encouraged him to take away *four Ounces* more; and the *Pulſe riſing* upon it, the next Day he gave him a *gentle Purge*, and his Patient recovered. And after this, in the *like* Caſes, of which he had many, he uſed the *ſame Practice*, and they all recovered.

So

So that he never loſt one of his Patients, in the above-mentioned *dangerous Circumſtances* afterwards.

THE Symptoms of the Plague of *Marſeilles*, were very like thoſe deſcribed by *Fracaſtorius:* Where we find the *Pulſe is low, quick, and compreſſed*; the Sick feel a *Weight* in the Head; their *Tongue* is almoſt always *white:* So *mild* are oftentimes the *Symptoms* of this *terrible Deſtroyer* of Mankind. Yet theſe *unheeded Symptoms* are ſufficient to direct the *Practice* of the Phyſician, and ought to be a *Hint* to the People to complain *early*.

THE *ſweating Sickneſs* was a Plague of *Engliſh Orignal*; and was never *out of England*, but on the *Perſons of Engliſhmen*. A very remarkable Inſtance of the *Diſpoſition and Aptitude of Bodies*, to receive and *cheriſh* the Infection of the *Plague*. For we there find, that the *Engliſh*, infected with the *ſweating Sickneſs*, *brought forth their Illneſs, in whatever Country they fled to*; yet *none* of the Natives of thoſe Places *caught* the Infection from them. And that *Infection* may lay *long* concealed in the Body, the *Bite* of a mad Dog is a *wonderful* and *manifeſt Proof*. Dr. *Keys*, who practiſed in *that Plague*, obſerves, it was *peculiar* to *England*, and infeſted *Engliſhmen only*; and that it was *five* Times in *England*, and *no where elſe*. This Plague, the Doctor ſays, was very *terrible*

rible, like the Plague of *Athens*; and it deſtroyed in *one Day*, oftentimes in *three Hours*; ſometimes in ſix Hours. It might well therefore be called a *Surpriſe on Nature*. And where its Execution was ſo *very ſudden*, no wonder ſo many died before the Phyſician could get acquainted with its *Genius*. But in this *very terrible Plague*, ſo ſoon as the Phyſician underſtood its *true Genius*, it was moſt readily and eaſily cured; only by keeping the Patient in Bed, carefully, in *continued moderate Sweats* for the Space of twenty-four Hours. And *Multitudes* were then as *ſuddenly cured*, as before *it uſually killed*, that is, in twenty-four Hours Time.

THE Plague of *Dantzick*, in the Year 1713, was alſo a remarkable Inſtance of the *Diſpoſitions* of Bodies to receive Infection. For of all the *Britiſh* Subjects, who *wintered* there, in that *hard Froſt, and Time of Peſtilence*, not *one* received any Hurt; when *many Thouſands* of the *Natives* fell by the Diſtemper. And in the *Plague*, which raged at *Copenhagen*, recorded by *Utenhovius*, chap. 11. *Perigrinat. Eccleſ. Anglicanæ:* It is obſerv'd, the Plague made *great Havock* among the *Inhabitants*; but no *Strangers*, *Engliſh*, *Dutch*, or *German*, were affected with it; and yet theſe Foreigners *went freely* every where among the *infected* People, and into the *infected Houſes* themſelves.

IT

It is alſo obſerved in the *Hiſtories* and *Records* of Plagues, that ſometimes *Children* and *young People* were only infected, and the *Aged* ſpared; ſometimes the *Old* were ſeized, and *young Perſons* eſcaped: *Other Plagues* again have infected *Men*, while the *Women* remained ſafe: So *ſurpriſing* and *unaccountable* is the *Diſpoſition* and *Aptitude* of Bodies, in regard to receiving the Infection of the Plague.

From the excellent *Records* of *Plagues*, we learn, That ſome Plagues are ſpeedily and moſt effectually cured, by *early* and *very plentiful Bleedings* alone: In others, *Sudorificks*, properly uſed, have proved very *ſucceſsful*; but all agree, that the Medicines of *that Kind*, (on the Experience of ſuch as have been heretofore *generally* adminiſtred) ſhould by no Means be of an *hot Nature*, eſpecially in the Beginning: It having been found, that they have proved hurtful, unleſs a Sweat has *preſently* enſued, this being a Diſtemper attended with the *higheſt Degree of Inflammation*. Other *Plagues* and *peſtilential Fevers*, have moſt effectually been cured by *moderate* and *timely repeated* Bleedings, which greatly diſpoſe the Patient to fall into Sweats. For when the Body has been thus diſpoſed, it has been obſerved, That by keeping the Patient cloſe in Bed for ſome Hours, with *repeated* Doſes of moderate *diaphoretic* Medicines, and *plentiful*

Dilution; ſupporting his Spirits, at the ſame Time, with *moderate warm Broths*; and for ſome Hours after, giving great Quantities of *Sage Tea*, or the like; and, laſtly, by throwing in a *gentle cooling Purge*, the Cure has been compleated. Others again *without Bleeding*, by only keeping the Patient ſome Time in *moderate Sweats*, and then giving a gentle *cooling Purge*, have been perfectly recovered: Some again, when the *Parotids* have appeared in the *State* of the Diſeaſe; by neglecting the Swelling, and ſubſtituting moderate Bleedings and Purgings, have done well. Many are the Inſtances of *ſuch like Cures* that we find in our Books of *Phyſic*.

THE *Records* of the *Plague* inform us, that the Plague is not always *ſuddenly* generated; but that it oftentimes comes on *gradually*: And this is agreeable to the *unanimous Opinion* of the *beſt* and *moſt judicious Phyſicians*; who obſerve, there muſt be *ſome Time for breeding* a Diſtemper, and that Diſeaſes do not come upon Men of a *ſudden*: So that in Times of Peſtilence too, there is generally *early Notice* given of the *approaching Illneſs*. There is Time therefore to recollect, and conſider the ſeveral Methods, to be met with in the *Records* of *Plagues*; together with the Things which proved *hurtful* or *beneficial*; and to compare the *then reigning Conſtitution* and *particular Genius* of the *Plague*, from its *Symptoms and Appearances*:

Which

Which may qualify the Phyſician to Practice, almoſt with as *equal Succeſs*, as in other *epidemic Fevers.*

It is very plain, by the *Deſcriptions* we have of the Plague, that it is the *top Degree of a Fever*, attended with a very *high Inflammation* of the Blood, quickly bringing on a *general Mortification* of all the Fluids of the Body; and therefore ought to be *oppoſed* in Time: And that the *curative Indications* in the Plague, are either *exactly to follow Nature*, and aſſiſt her in expelling the Diſeaſe; or to *ſubſtitute a contrary and more ſafe Method.*

And in the *Plague* we obſerve, that Nature performs her Buſineſs by ſome *Abſceſs*, and ſo the Matter is caſt out, if ſhe herſelf don't err, or is not violently forced out of the Way; but as we often know not *how to promote* the *Eruption* of the *Impoſthume*, and great *Miſchief* may happen by *attempting* it; we ought to conſider by what Means we can anſwer what we call the *ſecond Intention*, i. e. by *ſubſtituting a Solution of the Diſeaſe contrary to that of Nature:* And this, ſays *Sydenham*, can only be done by *Bleeding* or *Sweat.* Accordingly we find, in the *Records* of the *Plague*, that *early* and very *plentiful* Bleeding, even to fainting away, has proved *ſurpriſingly ſucceſsful, eſpecially in ſome hot Countries.* As to *Sweating*, the other Method of Cure, it is by all agreed,

that the provoking of Sweat, by giving *hot Medicines too early*, has generally proved *exceeding hurtful*; eſpecially if Sweats have not *kindly* enſued the taking theſe hot Medicines: But when *Bleeding moderately* has preceded, and that *early*, the Body has thereby been greatly diſpos'd to fall into Sweats, which being encourag'd by keeping cloſe in Bed, and aſſiſted with temperate *cordial and diaphoretic Medicines, with plentiful Dilution*, and afterwards giving a gentle *cooling Purge*, has proved in our *cooler* Countries moſt advantageous in the Cure of the Plague.

But 'tis *conſtantly* obſerved, that in *peſtilential Fevers*, the Buſineſs of *Cure* is always *beſt* performed by *Sweat*; ſo that in *theſe Fevers*, we ought to take our Courſe agreeable to *Nature*'s own Conduct and Inclination.

In moſt Diſeaſes, indeed, it is the Duty of the Phyſician to *attend* to the *Solution* of the Diſeaſe appointed by Nature; but in the *Plague*, which is often ſo very *acute*, the *renouncing* Nature's Method, and *ſubſtituting* a contrary, has proved ſurpriſingly ſucceſsful.

From the *Symptoms* of the Plague, we learn, that it is really a *Fever*, attended with an *high Inflammation*, quickly bringing on a general *Mortification* of all the *Fluids* in the Body, and that it ought to be oppoſed *early*; and Experience ſhews the ſeveral abovemention'd Methods, *contrary* to Nature's Method,

Method, have all prov'd ſucceſsful at *Times*; it is highly incumbent therefore, and the ſtrict Duty of the Phyſician, moſt diligently to *compare* and conſider the *Symptoms* of the reigning Plague, and the particular *Conſtitution of Air*, the *Temperament*, *Age*, &c. of the Patient, with the ſeveral *Circumſtances* of Plagues mention'd in our *Records*, in order to get into the *Genius* of this *worſt* of Fevers; and then, having always due Regard to the *Juvantia* and *Lædentia*, or Things hurtful or beneficial, and his Memory furniſh'd with the *Methods* taken, and *Succeſſes* recorded in *other* Plagues, he will be led to *form* a ſucceſsful *Method of Cure*, either by following *Nature*, and aſſiſting her in her own Way in expelling the Diſeaſe; or, as *Sydenham* judges, may *often moſt ſucceſsfully be* performed, in this *very acute* Diſeaſe, by *renouncing Nature's Conduct*, and *ſubſtituting a contrary and more ſafe Method of Cure*.

SYDENHAM was of Opinion, that *large* Bleedings *often* repeated before any *Tumour* appeared, was never the Cauſe of any one's Death, who had that Diſtemper in the *laſt* great Plague of *London*: But obſerv'd Bleeding but *ſparingly*, and *after* the Swelling *is come* out *with Abatement of the Symptoms*, was *always hurtful*. He mentions alſo a remarkable Succeſs in the Cure of the Plague which was formerly at *Dunſtar-Caſtle* in *Somerſetſhire*, where many were cured

cured of the Plague by taking away a very *large Quantity of Blood at once, before any Swelling appeared*, without giving any Medicine at all after the Bleeding; and he obſerves, not one Perſon, thus treated, died of the *Plague*.

BUT *Sydenham* more generally approved of *Bleeding moderately*, and *early*, before *any Swelling* appear'd; and then he proceeded in the Uſe of *moderate Sudorifics:* And this Bleeding he obſerv'd greatly inclin'd the Patient to Sweat. But as *Nauſeas* and *Vomitings* often attend People ill of the *Plague*, that they might retain the *ſudorific Medicine* in their Stomach, he order'd his Patients to be cover'd firſt with the Bed-Cloaths, and by putting the Sheet over their Faces, till he brought on a *Perſpiration*, effectually took off that *Symptom* of Vomiting, which proceeded from the *faulty Secretions* made in the Stomach from the *Blood previouſly* vitiated by the *peſtilential Infection*; then giving his *Sudorifics*, the Patient retain'd 'em, and lay cloſe, carefully continuing the *Sweat*, with *proper Sudorifics* and *diluting Liquors*, for ſome Time: He afterwards gave a gentle cooling Purge, and *ſucceſsfully cured*, in *peſtilential Fevers* eſpecially.

SYDENHAM ſays it is very dangerous and uncertain to *wait* long for a legitimate *Maturation* of the *Impoſthume*, in ſo very *acute* a Diſeaſe as the *Plague*, and therefore adviſes,

ſes, and *lays a very great Streſs* upon it, That *we ought often to renounce the Conduct of Nature* in the Plague, and to *ſubſtitute a contrary and more ſucceſsful Method*, in order to our *ſucceeding happily in the Cure of the Plague*; and the not obſerving this, he thinks, has been *the Occaſion of many ill Succeſſes in the* Plague; and indeed many Obſervations and Succeſſes in the *Records* of the Plague, *confirm* and ſtrengthen this *his Opinion*.

And here, by the Way, we cannot but obſerve, that as that *terrible Diſtemper*, the *worſt Kind of the confluent Small-Pox*, is by all Phyſicians allowed to have a great *Similitude* with the Plague of *Peſtilence*, from its *great Inflammation*, ſubſequent *Maturations* and *Mortifications*, and the great *Mortality* it is often attended with: So we cannot but think, that the ſubſtituting a *contrary* and *more ſafe Method*, in *that Diſeaſe*, highly merits the Attention of the Phyſician.

Our *preſent Practice*, even in the *beſt Hands*, often diſappoints our Hopes; and in the *worſt Sorts* of *Flux-Pox*, the Diſeaſe is almoſt *as fatal* as the *Plague* itſelf: Probably therefore, the ſubſtituting a contrary Method in the Room of what is now uſed with ſo *little Succeſs*, may deſerve Conſideration. The *Proceſs*, that ſeems to me moſt promiſing, is this: Firſt, to make uſe of *repeated Bleedings* in the very Beginning of this fatal Sort of *Small-Pox*; then to adminiſter

a *gentle Vomit*, if *indicated*; care being taken, that the Patient *drink freely* in working off the *Vomit*: After this, at *proper Intervals*, (which every ſkilful Phyſician will readily judge of) *proper Doſes* of that *ſurpriſing Diaphoretic*, the *eſſential Salts* of *Rue*, are to be given in a Spoonful of warm *White-Wine Vinegar*; diluting well, at the ſame Time, with ſmall *Sage Tea*, or the like; and keeping the Patient *moderately warm* in Bed. For by Means of this *eſſential* Salt, he will have a *conſtant inſenſible Tranſpiration* without *Sweat*; and *ſweating* Medicines we all know, *too early* uſed, *heighten* and *increaſe Fevers*, by *overheating* and *thickening* the Blood: At the ſame Time it may be proper *often* to inject *emollient Clyſters*, by Way of Fomentation to the *Bowels*. Now, *repeated Experience* has confirmed to us the wonderful Effect this *eſſential Salt* (which contains the whole *Craſis* of the Plant) has, in promoting *inſenſible Tranſpiration* without *Sweat*: We therefore think this *Salt* juſtly merits the Character of an *univerſal Remedy* in *all Fevers*, and do apprehend it highly probable, that by treating Patients in the *epidemical Sall-Pox*, in the above-mention'd Manner, and afterwards giving *repeated*, *cooling Purges*, we might be able to cure this *terrible Diſtemper*, much *eaſier* and *ſafer*, than in that *extremely hazardous* and *very tedious Method* of aſſiſting *Nature* in the *Suppuration*.

THIS Method alſo would prevent the diſfiguring *of the Face by Pits, Scars* and *Seams*, the general Conſequence and cruel Effects of curing the *confluent Small-Pox*, by promoting the Maturation in *Nature*'s own Way; and we cannot but think, the ſubſtituting a *contrary and more ſafe Method* than the preſent, in the *worſt Kinds* of *Small Pox* highly merits the Conſideration of all Phyſicians. And if the *above-mentioned Method*, or *any other*, which might be thought on, ſhould *prove ſucceſsful*; which might very eaſily and properly be made *Trial of on condemn'd Malefactors*, in the moſt *epidemical and worſt Conſtitutions of the confluent Small-Pox*; it would prove an *unſpeakable Benefit* to Mankind.

MANY learned Phyſicians obſerve and *lament* the great *Danger, Uncertainty and Inconveniences* with which the *preſent Practice* in the *confluent Small-Pox* is attended; we therefore think it ought always to *excite the Induſtry and Ingenuity* of every Phyſician to conſider how to *ſubſtitute* a Method, *in the very Beginning* of this Illneſs, which may prove *more ſucceſsful* than the *preſent Method* has hitherto done: And we think *ſuch Methods* ought to be as *early as poſſible*, before the *Puſtles are too far advanced*; leſt we ſhould *too raſhly diſturb Nature*, by entering on a *different Method* from her own, at a Time when we ought to *aſſiſt* her. We

doubt not, were we to treat the *confluent Small Pox*, in the *very Beginning*, as an *high inflammatory Fever* only, without any Regard to a *future Maturation*; we might form a more *ſucceſsful Method* of Cure, and altogether *anticipate* the great Danger and ill Conſequences, always attending the *preſent Method* of treating the *epidemical confluent Small-Pox*. And, indeed, it is not at all unlikely, that *variolous Fevers* have ſometimes been cured (thro' a *lucky Miſtake* of the Phyſician) as *common inflammatory Fevers*; eſpecially when the *Seaſon* and *Conſtitution* of Air, favouring the *Small-Pox*, has not been duly attended to; or that the *Small-Pox* was not become *very rife* or *frequent*.

SYDENHAM obſerves, with regard to the *Plague*, that if, (when the *Bubo* comes out at *firſt* well, and with an *Abatement of the Symptoms*) *Sweats have then been officiouſly* promoted, with a Deſign to farther its Eruption; the *Bubo* has *diſappeared ſuddenly*, and inſtead of it, *purple Spots*, *the certain Tokens of Death*, have ſucceeded; which he attributes to the Means uſed to *provoke the Sweating*, as having *diſſipated* by other Ways, *thro' the Habit* of the Body, the *chief Part of the Matter*, which ſhould, at this Time, have ſerved to have kept up the *Swelling*. And the *ſame Method* of promoting *Sweating*, is obſerved to be *fatal* alſo in the *Small-Pox*, which,

which, in Nature's own Way, tends to *perform the Buſineſs by Suppuration.* For by this Means the Blood is *more heated,* and the *Puſtles depriv'd of the Humours,* which ſhould ſerve to keep 'em up: And the ſame we obſerve alſo, when *Bliſters* are *to early apply'd* in the *Small-Pox*; which always *irritate, inflame and increaſe the Fever, and ſubſtract from the Blood, the Humours neceſſary to ſupply the Puſtles*; and thereby *interrupt Nature* in the Method *ſhe had begun to endeaour to expel the Diſeaſe.*

It is not impoſſible, but *future Chance, or Experience,* may furniſh us with a *proper Antidote* in the Cure *of the Small-Pox,* which may *immediately and at once deſtroy the Infection,* and thereby *prevent all ſubſequent Symptoms:* But till we are ſo happy, as to know ſuch a *ſingular Remedy,* we ought not to neglect the endeavouring to *ſubſtitute* a more *ſafe Method* in the very *beginning of the Diſeaſe*; and ſuch whereby we may *reaſonably* hope *totally* to reſcue Nature from the *Neceſſity* of that moſt *tedious and hazardous* Way of *Suppuration.*

Now the abovementioned Method of *Bleeding plentifully* in the *very beginning,* and *repeating it* as Occaſion may require, *&c.* is not altogether *unpromiſing*; more eſpecially, as our *Method propoſed* is agreeable to what *Hippocrates* obſerves in his *Epidemics,* concerning the *Criſes: viz.* That the

Diſeaſe was always *beſt* judged by *more than one Evacuation*; for then the Patient *always recovered.* And *Lommius*, ſpeaking of the *Criſes* in *epidemical and peſtilent Fevers*, ſays: That the Diſeaſe was not always *finiſh'd* by *one*, but by *more Evacuations*; and if by Chance, in theſe *terrible Fevers*, the Patients then *bled plentifully at the Noſe*, and *preſently* after *plentiful Sweats follow'd*; *thoſe Patients recover'd immediately.* But, though we are altogether *againſt Sweating* in the *Beginning*; yet if by our Method of treating the Patient, which takes off the *Thickneſs of the Blood*, and increaſes the *ſeveral Secretions*; if, I ſay, *plentiful Sweats* towards the *latter* End, ſhould ariſe of their own accord, they cannot but prove very beneficial, and facilitate the Cure; ſuch *Sweats* being found altogether *critical.*

ALTHOUGH this Method bids faireſt for Succeſs in the *very Beginning* of the Diſtemper; yet it might not prove unſucceſsful in the *early Days* of the Appearance of the *Eruptions*: And this *Trial*, we ſay, might very eaſily be made on *condemn'd Malefactors.* For we cannot but think the very *hazardous*, and ſo often *unſucceſsful Method* of treating the *worſt Kinds of the* Small-Pox, *in Nature's own Way*, by promoting *Suppuration*; and the many ill Conſequences of *this* Method, even where the Patient *happens* to eſcape *with Life*, ought, at all Times,

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to excite the Phyſician to conſider in what Manner he might *ſubſtitute a ſafer and better Method of Cure in this moſt fatal Diſeaſe.*

SYDENHAM, whom we have Occaſion to quote, once and again, on the Subject of the *Plague*, obſerves that the *ſafer Method* of Cure was only to be performed *two Ways*, *viz.* either by *large Bleeding* in the Beginning, or by *Sweat:* As to the Method by *large Bleeding* in the *beginning*, he gives ſeveral Inſtances of its Succeſs, and appeals to the *Phyſicians* who continued in Town during the laſt Plague of *London*; whether they ever obſerved that *large Bleedings*, *early*, was the *Cauſe* of any ones Death that had the *Plague*. But tho' *Sydenham* approv'd of *this Method* of *Bleeding*, and had often experienc'd its Succeſs; yet the *curing by Sweat*, he ſays, pleaſed him better: Becauſe the *latter Method* did not *weaken ſo much*, not *hazard* the Reputation of the *Phyſician*. But then *Sweating*, he obſerves, had alſo its *Inconveniencies*; for if *Sweat* did not *ſoon enſue* the Uſe of *Sudorifics*, or *broke off too ſoon*, it greatly *endangered* the Patient's Life.

He afterwards found, that the taking away *ſome* Blood *early*, did often remove the *firſt Inconveniency*; and he then purſued this Method of *Sweating* with more Succeſs. But when a *Swelling* appeared, he did not dare to

to bleed; altho' in a Body *unapt to ſweat*, he thinks it might be ſafely done, *provided* Sweat was *immediately* procured after, and *continued* ſome Time, ſo as to diſperſe and conſume by Degrees the whole Humour; and this he thinks may be attempted with leſs Danger, than when a *legitimate Maturation* of the *Impoſthume is long* waited for, which is very uncertain in ſo *acute* a Diſeaſe. But *Sydenham*, not fully ſatisfied with *either* of the above-mentioned *two Methods*, adds: That the *peculiar* and proper *Alexipharmic* of the *Plague*, yet lies hid in *Nature's Boſom*.

We here again obſerve, that *early* and *large* Bleeding, has often cured the *Plague*; and that the *Plague* is ſometimes cured by *Sudorifics* only: We obſerve alſo, that *Sudorifics*, where *Bleeding moderately* has *early preceded*, proved moſt ſucceſsful; and that theſe Methods were intended to relieve Nature, from the *Neceſſity* of endeavouring a Cure by her own dangerous Way of *Bubo's*, &c. But *theſe Methods* have been *unſatisfactory* and manifeſtly attended with *great Danger*, tho' *much leſs* indeed, than Nature's own Way in this *acute* Diſeaſe. We ſee alſo the Methods which have *beſt ſucceeded*, and the *Defects* they ſtill lie under; yet theſe are the Methods the judicious *Phyſician* ought to proceed in, till we are ſo happy as to obtain that *peculiar* and *proper Alexipharmic* of the Plague,

Plague, which, as *Sydenham* obſerves, is yet a *Secret*.

We ſhall now venture to propoſe the *Remedy*, which we think may prove *the peculiar and proper Alexipharmic of the Plague*; and, at the ſame Time, give our *Reaſons*, why we believe *this Remedy*, will produce *the good Effects* intended by *Bleeding and Sweating in the Plague*, without any of the *Hazard thoſe Methods* are allow'd to be often liable to; tho' both theſe Methods have, at Times, proved very ſucceſsful, and are the beſt Methods hitherto publiſh'd.

Now as to the *Medicine itſelf*, it is that recommended above, in the Cure of the *Confluent Small-Pox*; I mean, the *eſſential Salts of Rue*.

The Hopes we entertain from *this Remedy*, and the *Method* to be obſerved in the Cure of the *Plague*, *peſtilential Fevers*, and *epidemical Small-Pox*; is grounded on the *great Succeſs* it has been *long* uſed with in *all Fevers*, even of the *worſt* Kinds; where *Experience* confirms its *ſurpriſing Efficacy in promoting inſenſible Tranſpiration*, and thereby producing *great Evacuation* from the Blood, without *weakening*; and its peculiar Manner *of correcting the Fault* in the Blood, without the leaſt *Diſturbance* to the *Oeconomy* of the Body.

But in order more fully to explain the *Reaſons*, why we think *our Medicine* truly adapted

adapted for the Cure of the *Plague*, *peſtilential Fevers*, and *epidemical Small-Pox*; we think it neceſſary to give our Opinion of the *true Nature and Genius of the Plague, and all Kinds of Fevers*; and to ſhew, that the *Plague* is the *chief* and *top Degree* of a *Fever*. The Plague is by all learned Phyſicians, from *Hippocrates*'s Time to the preſent, agreed to be a *Fever*, from a *particular Fault* in the Blood, as *all other Fevers* are. And all the *different Kinds* of Fevers are as *ſpecifically diſtinct* from one another, as *any other two Diſeaſes*; and the *Plague* is a *Fever* which has its *ſpecific Marks diſtinguiſhing* it from *all other Fevers*.

THEREFORE it will be neceſſary to *ſhew* what a *Fever* is in *general*, and its *Nature*, which we ſhall endeavour in a *ſhort and ſuccinct Manner*.

NOW, *a Fever is a preternatural Motion of the Blood, hurting ſeveral Functions of the Body*; proceeding from a *Fault in the Blood*; and a *Fault in the Blood*, is a certain Condition, without which *no Fever* can ſubſiſt. A Fever therefore, is nothing elſe but a *vitiated Blood, in its Quantity, Motion, or Quality*, or *all of theſe together*; and with every one of theſe, is the *Pulſe* diſordered, which is indeed the *pathognomonic Sign* of a Fever.

BUT the *Variety* of Fevers, or rather, the *Appearances* in Fevers, are *infinite*: Therefore a *Method*, which gives us the *Nature* of

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a Fever *univerſally*, from its *Symptoms*, can only deliver us from *Confuſion*. For by *this Method* we may be led into the *Nature* of Fevers *univerſally*, and from thence to their *Cure*, and by no other: And if we can come at the *Nature of Fevers*, and *their Cure univerſally*, we ſhall eaſily be led to the *Nature* and *Cure* of *particular Fevers*; and amongſt them, to *that* of the *Plague*, which differs only in *Degree* from *other* Fevers; altho' it has its *peculiar* and *diſtinguiſhing Symptoms*.

BELLINI, and other learned Phyſicians, agree, that a *Fever* has but *one* Cauſe, tho' the *Variety* of Fevers, or the *various Appearances* rather, of *Fevers*, are *infinite*, and can never be *claſſed* by Obſervation: So that from our Knowledge of a *Fever univerſally* from its *Symptoms*, we can *only* hope for Succeſs in curing *any Fever*.

We ſay then, Fevers have but *one* Cauſe, and this Cauſe is a *Lentor*; and in *every Fever* the *Pulſe* deviates from its *natural State*, and that is the *pathognomonic* Sign, which is common to *every* Fever, and directs us to know, that there is a *Fever*; and alſo, what a Fever is in *general*: So that a Fever is a *Fault in the Blood*, and the *particular Fault* in the Blood, with its *peculiar Appearances*, determines the *Fever* to be of *this* or *that Kind*; even from the *loweſt Degree*, up to the very *top Degree* of a *Fever* called the Plague: All Fevers whatſoever *differing* only

in the *Lentor's greater or leſſer Coherence*, and its different *Solution:* And all the *Symptoms* and *various Appearances* belonging to *Fevers* are manifeſtly and particularly ſhewn by *Bellini*, and other learned Authors, to be *occaſioned* by this *one* Cauſe, *viz.* the *Lentor* induced into the Blood, and its different *Coherence and Solution.* And our moſt learned Phyſicians are *unanimous*, that, in *diſcovering the Nature and Cauſe* of a Diſeaſe, *all the Symptoms of the Diſeaſe* muſt *agree* and *chime* together, and *muſt flow from one Cauſe.* Becauſe nothing can be the *Cauſe of a Diſeaſe*, that does not produce the *Symptoms*, in which the *Nature of the Diſeaſe* conſiſts.

THIS *Lentor* induced into the Blood, produces *certain Changes* in the Blood, which are attended with *certain Symptoms*, and followed by *certain inevitable Alterations of the Habit:* We muſt therefore purſue this *immediate Cauſe* into all its *various Shapes of Exiſtence*, producing all the *Variety* of *Appearances* in *particular Kinds* of Fevers. And this *Lentor's* differing only in its *greater* or *leſſer Coherence*, and different *Solution*, is really *the common Cauſe of the Symptoms* and *Appearances* in *all Fevers*, even up to the Plague. And tho' the *Antecedents* of a Fever may vitiate the Blood in its *Quantity*, *Motion*, and *Quality*, yet the *Concomitants* and *Conſequences* of a Fever, do neceſſarily depend upon the Blood's *vitiated Quality*;

Quality ; as *Hippocrates*, and the beſt Phyſicians allow: And from this Enquiry into the *Nature* of *Fevers univerſally*, we can only be led to the *true* and *rational Method* of Practice for the *Cure* of *Fevers in general*, and of every *particular Fever*.

Now, as a *Viſcidity*, or *Lentor of the Blood and Lymph* ; a *Diminution of the Excretions* ; too great a *Tenſion* and *Rigidneſs* of the *vaſcular Frame* ; and the *Blood* and *Lymph* becoming too *acrid* ; are the only *Requiſites* neceſſary towards the Production of *all acute continual Fevers* : So the *beſt general Method* of *curing acute Fevers*, is agreed to be, by conſulting the *Strength* of the Patient ; correcting the *Quality* of the Blood ; *diſſolving* and *expelling* its *Lentor* ; and *mitigating* the *ſeveral Symptoms*.

THIS therefore being both the *Cauſe* and *Nature* of *all Fevers*, thoſe *Methods* and *Medicines*, which take off the *Quantity*, and *thin* the Blood, will take off the *Fever effectually*. And *Diaphoretics* which operate by *inſenſible Tranſpiration*, (after *Bleeding*, if indicated, and *gently emptying* the *Primæ Viæ*) does the Buſineſs *moſt* effectually. Becauſe *proper Diaphoretics* more certainly *alter the Quality*, as well as *leſſen the Quantity* of the Blood, by taking off the *Lentor*, the *Cauſe* of the Fever, and thereby bringing on the *Secretions* to their natural State and Condition : At the ſame Time that they

reduce the *Quantity* of the Blood, as *Sanctorius* plainly makes appear; and that without *weakening* the *Powers of the Faculties*, as *Bleeding* too much inſiſted on may do: Whereas *ſtrong Sudorifics*, by over *heating* and *thickening* the Blood, may *increaſe*, inſtead of *leſſening* the Fever, by *hindering* the *Secretions*. We therefore think our *eſſential Salt of Rue*, which has, in a moſt *eminent* and *ſurpriſing* Manner that *Diaphoretic Faculty* and *Power* of promoting *inſenſible Tranſpiration*; will moſt effectually take off the *Lentor* of the Blood, and *leſſen* its *Quantity*, by this *inſenſible Tranſpiration*; and bring the *Secretions* to their *natural State and Condition*. And this its *Virtue* has been often experienced, in *all Fevers*, without *ever failing the Expectation*. We apprehend therefore, not without Reaſon, that the *early* and *proper Uſe* of this *eſſential Salt of Rue*, with *warm White-Wine Vinegar*, which operates ſo remarkably by *inſenſible Perſpiration*, bids very fair to be that *peculiar and proper Alexipharmic* of the *Plague* and *peſtilential* Fevers, ſo much deſired by *Sydenham*.

We are moreover led to think our *eſſential Salt* with *warm White-Wine Vinegar*, the *peculiar* and *proper Alexipharmic* of the Plague, from *comparing* its *known* and *ſurpriſing Virtue* in promoting *inſenſible Tranſpiration*, and *altering* the *Quality of the Blood*; with the *true Genius* of *that Fever* called

called the *Plague*. Again, this *Remedy* alſo ſeems to be the *true Mean* between *Sydenham*'s above-mentioned *Methods* of curing the Plague by *Bleeding* and *Sweating*; and may reaſonably be expected to anſwer all the *good Ends* of thoſe *two* Methods of Cure; keeping us free, at the ſame Time, from the *Inconveniencies* each of thoſe Methods of *large Bleeding*, and *profuſe Sweating*, are allowed to be liable to. For by the *Method* and *Remedy* here propoſed, the *Danger* of *weakening* the *Powers of the Faculties* by *large* Bleeding, is avoided on one Hand; and alſo the *great Heat*, and *thickening* of the Blood often brought on by *ſtrong Sudorifics*, on the other Hand. And as we have *innumerable Experiences* of its great Succeſs in the Cure of *Fevers univerſally*, from this its moſt *eminent Faculty* of *altering* the *Quality* of the Blood, and promoting *inſenſible Perſpiration*; we cannot but very *reaſonably* hope, that our *Remedy*, *duly* adminiſtered with *warm White-Wine Vinegar*, and a proper *Regimen*, *diluting* well with *Sage Tea*; may prove *moſt ſucceſsful* in the Cure of the *Plague* and *peſtilential Fevers*: And tho' the Medicine is *ſimple*, yet no wiſe Man will, we think, object to it on Account of its *Simplicity* only.

THERE are, indeed, *many Circumſtances* and *Accidents*, which may, and do frequently occur, in reſpect to Patients viſited with the *Plague*,

Plague, which would be endleſs to mention. However, the *judicious Phyſician*, by diligently obſerving, and comparing the ſeveral *Phænomena*, or *Appearances* of his Patient's Diſorder; by carefully *recollecting* the *Experiments* and *Obſervations* of thoſe Phyſicians, who have *ſucceſsfully* practiſed in *Times of Peſtilence*; and, laſtly, by ſtrictly regarding the Things *hurtful* and *uſeful* will eaſily be directed in the *prudent* and *ſafe Management* of his Patient afflicted with the *Plague*: Which, tho' a *very terrible Diſeaſe*, would not be, by a great deal, ſo *deſtroying*, were that great Rule of *reſiſting* in the *Beginning* ſtrictly obſerved. For as we find in all the *Records* of the *Plague*, that *Methods* and *Medicines* have proved very ſucceſsful, even when the Diſtemper has *gathered great Strength*; how much *more Succeſs* might therefore be *reaſonably expected*, would *People* be careful to apply *early*, and in the *weaker State* of the Plague? In the laſt *Plague* of *London*, there did not die above *four* a Week, for *half* a Year together; ſo that there was *timely Warning*, both for *Preſervation* and *Cure*; and as it is not *often* that Plagues *kill ſuddenly*, there is no Doubt to be made, but *Multitudes*, in Times of *Plagues*, have been *loſt* for this *Reaſon* only, that proper *Means have not been uſed in Time*.

All the Ways of *accounting* for the *ſpreading* of the *Infection* of the Plague by *Hypotheſes*

theſes and Speculations, ſeem vain and hurtful: And tho' *ingenious Men* may give very *plauſible Accounts*, yet thoſe Accounts, by a *more ingenious Man*, may ſoon be overturned by *another Hypotheſis*; till a Writer *ſtill more ingenious* may deſtroy *that*; and ſo we may be vainly *amuſed on*. But *Facts* are *convincing*, and muſt *determine in this Affair*; and from *them only* we ought to ground our *Opinions*, and *form* our *Methods* of *Prevention* and *Preſervation*. And tho' we are well aware, that the *current Opinion*, thro' *Prejudice* and *Prepoſſeſſion*, is againſt us; yet the *many Facts* we have produced, as an *Hiſtorian*, when *duly weighed*, will enable every one to *form a truer Judgment* about the *ſpreading the Infection* of the Plague; and *proper* Methods of *Prevention* and *Cure*: And will, moreover, we apprehend, prove Matter of *great Conſolation*, becauſe it cannot fail to *leſſen* the *unreaſonable* and *exceſſive Fears* of the People. For theſe *Facts* do *plainly* ſhew, that we are not in any *great Danger* of being *viſited* with the Plague from *foreign* Parts.

And with regard to the commonly received Opinion, that there never happen'd *two* Plagues *alike*; which is ſo apt to increaſe the *Anxiety* of the People, who from thence infer the *great Difficulty*, and *Uncertainty* in *curing* the Plague; we would hope that what we advanced above, may remove that *unreaſonable*

reaſonable and *hurtful* Opinion: But for the greater Satisfaction of our more *learned* Readers, we have this farther to add, *viz.* That, in our Books of *Phyſic*, we are *fully* and *plainly* taught how to *inveſtigate* and find out, the *Nature* of *every* Diſtemper: So that if, at any Time, *an altogether new* Diſtemper ſhould ariſe among us, HIPPOCRATES, CELSUS, LOMMIUS, SYDENHAM, and Others, do plainly direct our Enquiries to the *true way* of coming at the *Nature* of *ſuch new* Diſeaſe. For in order to cure any Diſeaſe, after the moſt *natural*, *eaſy*, and *practical* way; they have *inſtructed* us, how to *collect* the moſt *conſtant Symptoms* and *Effects* of the Diſeaſe; and clearly ſhewed us, how we may, with the greateſt Certainty, DISTINGUISH the *true* Marks or Signs of the Diſeaſe: Namely, thoſe which are *always preſent* from the *Beginning* of the Diſorder, and *grow up* with the Diſtemper to its height; and which *abate* alſo, and *vaniſh* with the Diſeaſe: And theſe *Marks* and *Signs* carefully *diſtinguiſh'd* from all the other *caſual* or *accidental* ones, how many ſoever they may chance to be, do naturally lead us into the *true Genius* of the Diſtemper. By this Method then, the *Nature* of the *Plague*, as well as of all other Diſtempers, may, by a *judicious* and *careful* Application, be readily found out; and from hence we are directly led to the *proper Indications* of Cure: And having in *this Manner* got acquainted with

with the *true Genius* of *any* Diſtemper we are about to cure, we ſhall not find it a very difficult Taſk to form a *proper Method* of Cure, for *every curable* Diſeaſe, which may at any Time happen; and that, to the *Honour* of the Phyſician, and the very *great Comfort* of the Patient.

HERE, we ſee, that if, *even an altogether new* and *unheard* of Diſtemper, ſhould at any Time appear among us; the above-mention'd Method, of *judiciouſly collecting, examining*, and DISTINGUISHING its Symptoms, will be found the *ſure* way of coming at the *Nature* or *Genius* of ſuch *new Diſtemper*; having at the ſame Time a due Regard to the *Conſtitution* of the *Air*, the *Age*, *Temperament*, &c. of the Perſon affected. Theſe Things being carefully obſerved, the bountiful Productions of *divine Providence*, will abundantly ſupply us with *proper* and *efficacious Remedies*, for performing the Cure, when the Diſorder itſelf is *curable*. And here, by the Way, it may not be amiſs to obſerve, (what well deſerves to be remember'd by every one) That, were it poſſible to find out an *Univerſal Remedy* for the Cure of *all Diſtempers*, the HOW, and the WHEN, in applying this *ſuppoſed Remedy*, could never be attained to, but by the *previous Knowledge* and *Learning* above-mentioned. Hence we ſee, how *hurtful* and *deſtructive*, to the *Health* of Mankind, the *very beſt* of Medi-

cines may prove, in the Hands of the *unſkilful* and *ignorant Pretender*; it being an *eſtabliſhed* and moſt *certain* Truth, that, *without the perfect Knowledge of adminiſtring Medicines in the moſt* PROPER *Doſe, and at the moſt* PROPER *Times of the Diſeaſe*, thoſe Medicines cannot but prove of very *uncertain Good, if* they do not produce *much Injury*; at leaſt, the more *efficacious* the Medicine, the greater will be the *Hazard*. 'Tis the *Judgment* therefore of the *learned* Phyſician, that muſt *direct* and *determine* in this Point, to the *Benefit* of the Patient: And to this great Truth, I flatter myſelf, every prudent, conſidering Perſon, will readily agree. And indeed, the *Practice* of *Phyſic*, in the Hands of *judicious* and *learned Phyſicians*, is by no means ſo *precarious* and *doubtful*, as the *unthinking* ſort of People are apt to imagine.

By what we have advanced in this Treatiſe, it appears, That the *great Buſineſs* of the *Phyſician*, is, perfectly to *know* the *Diſtemper* he is about to *cure*, and the *Force* and *Efficacy* of the *Medicines* he intends to adminiſter reſpectively; and if he already knows, or can diſcover by *Reaſon* and *Practice*, the particular Ways in which the Medicines he makes uſe of *will act*; he will thereby be inſtructed, when *one Method*, or *any one Medicine* is moſt *properly* adminiſtred; and *why* it muſt be *continued* or *laid aſide*: Which is the *Sum* and *Subſtance* of *Phyſic*.

But

But then, how *many Things* are neceſſary to be learned; how *much Diligence* in Inquiry; how much *Aſſiduity* in Obſervation is to be uſed, before this great and *valuable Knowledge* can poſſibly be acquired? And *thoſe* who imagine they may become Phyſicians by a much eaſier and ſhorter way, or that by the Strength of a *Noſtrum* or two, they may commence great Doctors, as it were *per Saltum*; theſe will ſoon find, if they have any *Senſe* or *Honeſty* left, that they have taken a *terrible Leap in the Dark*.

'Tis obſerved in *Experience*, that ſometimes the *particular* Diſtemperature of the *Air*, *infects human Bodies* only. Again, it ſhall only *infect Animals*, ſometimes of *one Kind*, and ſometimes of *another*; and of late, we have had a very fatal Experience of a moſt raging *peſtilential* Fever among our *Horned Caſtle*, from a particular *Polution* in the *Air*: And what *Confuſion* of Advice, and *melancholly Deſtruction* have we been Witneſſes of, in the preſent raging Sickneſs among the *Cattle*, except in ſome few Inſtances, where the *rational* Means of Cure have prevailed? Whereas, had the rational Means *generally* taken place, which has been found *effectual*, Multitudes of our Cattle would in all likelyhood have been preſerved, that are now loſt: For where *Bleeding* has been *properly* uſed, in the very early Time of the Diſtemper, and the Cattle have been *houſed*, and treated

with *warm Maſhes*, injecting Glyſters occaſionally, of the Decoction of Bran, with the Addition of Linſeed-Oyl, and forbearing dry Meat for a Seaſon; and when, after this, *cooling Purges* have been adminiſtred, at proper Intervals, and they have been *Rowell'd* in the *Dew-lap*, &c. the Cattle thus treated, have generally done well. But unleſs this proper Care be taken, eſpecially *Bleeding*, in the very *firſt* Days of the Diſorder, the Opportunity of curing, is for the moſt part loſt: For when the Diſtemper is *ſuffered* to get a Head, there is little Hopes of a Recovery; this *Sickneſs* among the Cattle, being *evidently* a moſt *inflammatory* and *peſtilential Fever*, admitting of no Delay: For if once the Inflammation be ſuffered to form, or fix on the *Lungs*, and other *Viſcera* or Bowels, very little *Hopes* is then left.

Now, had *learned Phyſicians* been properly appointed to make a ſtrict Enquiry into the *Nature* of this *particular Sickneſs*, which has ſo long and ſo terribly raged among the Cattle; and had all *Farmers*, *Cow-keepers*, and other *Owners* of *horned Cattle*, been obliged to ſubmit to the Directions of ſuch *appointed Phyſicians*, and that at the *Public Expence*, I make no doubt, they would long ago, have *diſcovered* the *Nature* and *Genius* of this *fatal* Illneſs; and of Conſequence been directed to an *effectual Method* of Cure: But for want of ſuch proper *Authority* and

prudent

prudent Care, *Quackery* has altogether ſhamefully prevail'd, and the *rational Means of Cure* been neglected, to the exceeding great Damage of *Particulars*, and the *Public* in general.

THE *Owners* of Cattle, indeed, have here done by their *Beaſts*, what they, and too many others, (who ſhould know better) generally do by themſelves, in almoſt all Kinds of Illneſſes; that is, they have flattered themſelves, that their *Cattle* were not yet very bad, delaying the Means of Cure, with the Hopes that the Diſorder might of itſelf go off again, by only waiting awhile; and in caſe it ſhould not, they were confidently aſſured, that *ſuch* and *ſuch Remedies*, every where recommended to them, of *moſt excellent Virtue*, would not fail of *curing*. And thus, by this *dangerous delay*, and a *fruitleſs Round* of *vain*, *impertinent*, and *fooliſh Trials* and *Experiments*, 'tis no Wonder their Cattle were loſt in the End: For in all *acute* Diſorders *whatever*, unleſs the *proper* Means of Cure, are uſed in the *very Beginning* of the Illneſs, little or no Good can reaſonably be expected: Becauſe when once the *Inflammation*, thro' Neglect or ill Treatment, is formed on any of the *principal Bowels*, (which very ſoon happens in theſe *acute* Caſes) little Hopes of a Recovery is to be expected. Ought not therefore, the *fatal* Effects of our neglecting the moſt proper Means of curing,

and

and putting a Stop to this *deſtructive* Diſtemper among the Cattle, and of truſting to every *idle* and *random Receipt* in our *daily News-papers*, to be a ſufficient Warning; and incline us to be more careful in making a *proper Proviſion*, againſt that great Evil of *Quackery*; and that *amaſing Supineneſs* and *Backwardneſs* of the People, in conſulting their own Good? Or ſhall we ſtill wait for more *dreadful* Effects of our *Folly* and *Infatuation?*

SHOULD it pleaſe God, for the *Puniſhment* of our Sins, to permit ſuch a *Conſtitution of Air*, to ariſe among us, as might produce the *Plague* of *Peſtilence*, whilſt that *greater* Plague of *Quackery* is thus raging in *our* Nation, what *inevitable* Confuſion and Deſtruction muſt the People needs be liable to? All the *Plagues* we have ever had, have not deſtroyed ſo many Lives as the conſtant and moſt pernicious Effects of the prevailing Evil of *Quackery* alone, has done in this Nation. And ſhould ever that *Evil* be ſuffer'd to add Fuel to the Fury of the *Plague*, how *dreadful* would the Conſequence be, how *inexpreſſible* our Miſeries? But we hope better Things.

IT is, I think, generally allowed, that *all Plagues of Peſtilence*, come, either immediately from *God*, or by *his* Permiſſion: From thoſe which the *Almighty*, in his juſt Anger, is pleaſed to ſend on a *Nation* as a *Scourge*,

Scourge, we can only be *ſecured* by *amending our Lives*, and *living for the future*, in a *continued* due *Regard*, and *reverential Fear* of the moſt *awful Majeſty of the divine Being*; endeavouring, at the ſame Time, to the *utmoſt* of our Power, to obey all GOD's Commands. This is the only *ſure* Preſervative, this the *only Remedy*, againſt thoſe Plagues of Peſtilence, which Almighty God, in his Anger, ſends on a *Nation*, as a *particular* and *juſt Puniſhment* for the great and obſtinate *Wickedneſſes* of its Inhabitants. As to the other *Plagues of Peſtilence*, which for *wiſe Ends*, *divine* Providence ſometimes ſuffers to come on a *Nation*; we may *reaſonably* hope for a Bleſſing on our Endeavours, and that, if *prudent* and *rational* Means are timely made uſe of for *Prevention* and *Cure*, they may prove *ſucceſsful:* And as *Prevention* is better than *Cure*, it ought to be our *chief Aim*, as early as poſſible, to deſtroy the *Infection* in the Air, as we have hinted above; even as ſoon as the *leaſt Marks* of the *true* Plague is diſcovered: For could we be *ſecured* from *unwholſome Air*, we need never fear the *ſpreading of the Plague*. And tho' it ſhould ſo happen, that ſome of the People ſhould become *infected* by the *peſtilent* Air, during the proper Means uſed to correct and deſtroy that *Polution* in the Air; it is ſtill Matter of ſome Comfort, that we are not wholly left without a Remedy, even

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in that Caſe; for the *Records* of Plagues mentioned above, do amply furniſh us with *ſucceſsful* Means of cure, in *many Kinds* of Plagues of Peſtilence: So that if the *Sick* do not neglect to apply in Time, they may reaſonably hope for a Cure, from the Adminiſtration of *proper* Remedies, directed by the *Judgment* of learned Phyſicians. But unleſs an effectual Stop be put to the prevailing Humour of *Quackery* among the People, and the *unſufferable* Inſolence of *Venders* of their *Noſtrums* and *infallible* Medicines, ſo called, the *Skill* of the Phyſician can be of little or no Service to the People; and would it not then, be very natural to ſuppoſe, that all the *learned* Phyſicians, might, as ſoon as poſſible, *ſecure* themſelves, and abandon the People to their own obſtinate and deſtructive Folly? But we truſt, our *Guardians* may over-rule this Madneſs of the People, for thus *cheating* themſelves of their *Money* and *Health*, by conſidering, that an *unſkilful* and *promiſcuous Uſe*, of even the *very beſt Medicines*, cannot but be attended with the worſt of Miſchiefs, and rarely with any *good* Effect; more eſpecially in ſo very *acute* a Diſtemper as the *Plague*. We would therefore earneſtly wiſh, as a Matter of the *utmoſt Conſequence*, that the preſent Plague of Quackery, which has ſo long and ſo ſhamefully raged in our *Nation*, may be *timely*, *prudently*, and *effectually* ſtopped; leſt at any Time

it

it ſhould add its moſt *pernicious* Effects to the Plague of Peſtilence; and ſo, by joyning both their Forces, become the Means of a moſt *unſpeakable Deſtruction*, among our *fellow Creatures*, and altogether deprive them of the *rational* Means of Recovery: And we doubt not, but the *Goodneſs*, the *Wiſdom*, and *Power* of the *Legiſlature*, will readily concur, with the *prudent* Meaſures of *learned* Phyſicians, for preventing as much as poſſible, ſuch great *Calamities* from befalling the *People* of this Nation: Who have an *undoubted Right* to all the Care and Protection, that the *Guardians* of their Lives and Fortunes can *reaſonably* procure them. And upon *proper* Application from our *Royal College* of *Phyſicians*, can it be imagined, that the *Wiſdom* and *Humanity* of our *Governors*, will neglect to lend their *utmoſt Aſſiſtance*, for the *Preſervaion* of their *own* and the *Peoples* Health? Nothing ſure can be more worthy their *ſerious Conſideration* and *Care*, than the Means of *preſerving* Health, that *ineſtimable* Bleſſing, which we muſt all allow to be the *Firſt Ground*, and *moſt neceſſary Ingredient* of every Enjoyment of Life: For without *Health*, there can be no *true Reliſh* of any other Enjoyment. Wherefore ſince *Health*, is the very *Foundation* of *temporal* Happineſs, the due Means of preſerving It, and of reſtoring It when loſt, cannot poſſibly by *wiſe* and *conſiderate* Perſons, be

ever eſteemed a Matter of *light* Concern. We may therefore be aſſured, on a *proper Remonſtrance*, that the *Wiſdom* and *Goodneſs* of our *Superiors*, will moſt readily aſſiſt with their beſt Endeavours, (what to them ſhall appear moſt fitting,) towards *rectifying* the *preſent very bad State of Phyſic* in *our Nation*; and prevent as much as may be, the *innocent* People from falling into the Hands of the *infallible Deſtroyers* of Health. Many of the *Medicines* indeed, given as *Noſtrums*, and advertiſed as *infallible*; we very well know, are taken from the *Preſcriptions* of *eminent* and *learned* Phyſicians; which theſe *Deſtroyers of* Health, in ſome Meaſure *diſguiſe*, and then, call them after their *own Names*, in order to *deceive* the People into an Opinion of their great Skill; and entitle themſelves to *Patents* and *Rewards*. But who ſees not, that theſe *Remedies*, *excellent* and of *great Efficacy*, if *judiciouſly* adminiſtred, may prove, by a *promiſcuous* and *unſkilful* uſe, of the utmoſt Hurt and Damage to Mankind? Thus, are the *Inſtruments* of Health, *wickedly wreſted* out of the *Phyſicians* Hands, and what was *contrived* and *deſign'd* by them, for the *public* Good, *rendered* by this *great Abuſe*, a *public* Miſchief; and a *ſalutary Remedy*, is turned into a *Poiſon*, by the *random* Uſe, and *improper* Application of it.

But it may here, be ſaid, That *ſeveral good Remedies*, are found out by *Chance*; ſome

ſome perhaps, by the *Induſtry* and *Ingenuity* of Perſons not bred to the Practice of *Phyſic*; others again, are found out by the *diligent* and *laborious Reſearches*, and *Experiences* of the *learned* and *judicious* Phyſician; all which Remedies, may become the *Property* of Perſons no way ſkill'd in the Practice of Phyſic; and ſhall the *Poſſeſſors* of theſe excellent Remedies looſe the *Profit* of them, and the *Public* the *Benefit* that might be received from them? Would not this be very *unreaſonable?* We think it would: And do moſt ſincerely wiſh, that ſome *proper Method* may be taken, whereby the Poſſeſſors of *ſuch Remedies*, may have their due *Reward*, and the *Public* the *real Benefits* of them, free from the *miſchievous* Effects, of a *random* and improper Uſe of them. And here, we beg leave, humbly to offer, (by way of *Hint* only) at an Expedient, whereby *Noſtrums*, and *Remedies* of great *Virtue* and *Efficacy*, may be *ſafely* and *beneficially* adminiſtred, for the *Service* of the *Public*, and to the *Satisfaction* of the *honeſt*, and *private Poſſeſſor*; which *Hint* is as follows: *Namely*, That if any one is *really* poſſeſſed of any NEW Remedy of *extraordinary* Efficacy, in any *one Diſtemper* whatever; or has *greatly improved* any already KNOWN Medicine, by making it *more effectual*; or has *applied* it, with *extraordinary Succeſs*, in *Inſtances* not *known* before, or the like; then let

let the Poſſeſſors of *ſuch excellent Remedies*, *faithfully* relate all the *Hiſtories* of their *great Succeſſes*, to a *Committee* of the *ableſt Phyſicians*, and other *learned* and *judicious* Gentlemen, appointed to take ſuch *Examinations*: And if on fair and repeated Trials, thoſe Remedies ſhall be found to anſwer: Then, whether they be NEW Remedies, or known ones, *greatly improved*; let the Poſſeſſors of *ſuch* Remedy or Remedies, receive a *ſuitable Reward*, for the Diſcovery of them, at the *public* Expence; and theſe Remedies be forthwith carefully regiſtred, in a *public Storehouſe* of Phyſic, and *none* but *Phyſicians* be allowed to direct the *Adminiſtration* of them. And thus the *Poſſeſſors* will have *their Reward*, and the *Public* the *real Benefit* of all ſuch *ſingular* Remedies, *void* of their *ill* Effects: And the Remedies themſelves, the *Chance* of a *greater Improvement* from the *Judgment* and *Skill* of *learned* Phyſicians.

WE doubt not but every *candid Reader* will readily perceive, that, throughout our *whole* Treatiſe, we have *no other End* in View, than a *laudable Deſire*, and *Hope* of promoting the *general Good* and *Welfare* of the *People*; a *Duty* very becoming every *faithful Subject* in his *particular Calling*.

FINIS.

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